

AN
INTRODUCTION
TO AN
English Grammar ;

CONTAINING

I. A compendious way to master any Language in the World.

II. A particular Account of those Eastern and Northern Tongues. Grammars of which are not published in the Collection to which this Attempt belongs, viz. the Ethiopic, Coptic, Persian, Sama-

ritan, Armenian, Turkish, Chinese, Damulian or Malabaric, Malay-an, Indian: And the Sclavonic, Teutonic, Hibernian, British, Gothic, Runic, Islandic TONGUES.

III. A Dissertation on the Saxon.

IV. A GRAMMAR of it.

Being Number X. of the

COMPLETE LINGUIST ;

OR

Universal Grammar.

By J. HENLET, M. A.

*Antiquam exquirite matrem.
Plus habet in recessu, quam in fronte promittit. Quintil.
Julius Caesar, & Claudius Imperator, de literis & Gram-
maticâ scripserunt. Dav. Pref. ad Rud. Cambra.*

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INTRODUCTION

TO AN

English Grammar

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I. A comparison of the English and Latin languages.
II. A description of the English language.
III. A description of the Latin language.
IV. A description of the Greek language.
V. A description of the French language.

Being the first of the



BY J. HENRY

Author of the English and Latin Grammar, &c.
Printed by J. HENRY, at the Press of the British Museum.

LONDON

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The Author's Address is, No. 1, Strand, London.


To his GRACE the
Duke of NEWCASTLE,
One of His MAJESTY's
Principal Secretaries of State.

My LORD,



Particular Taste and Encouragement of useful and polite Learning, especially such as carries the most immediate Tendency to do Honour to our Native Country, being part of Your Grace's Illustrious Character, This Introduction to an English Grammar, humbly attends Your Grace's Acceptance, and Your Countenance upon,

May it please Your GRACE,

Your GRACE's most Obedient,

Humble Servant,

The Author.

THE NEWCASTLE

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One of His MAJESTY'S

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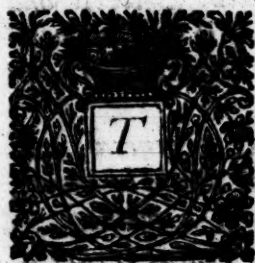
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P R E F A C E.



THE Work of which this is a Part, has been for some Time intermitted by unavoidable Avocations : It was design'd to publish Monthly a Grammar of each Considerable Tongue in the World, in a more short, clear, and solid Method, than has been hitherto undertaken; with a Discourse on the Genius and History of each Language, prefix'd to every respective Grammar ; The Intention was to demonstrate the Alliance there is in all that Variety, and afford a readier Key to one Tongue or more, that might be occasionally studied by the Learned and Polite World, than we have been Masters of.

But the necessary Delays of the Press, on so nice a Subject, join'd with the Urgency of other Affairs, have not only retarded the Execution of my first Plan, but oblig'd me to alter my Scheme of several Grammars into that of a Dissertation; only the English Grammar shall be, at large, with the utmost Minuteness and Accuracy, in due Time, offer'd to the Publick, as a short Grammatical View of the Saxon is here open'd.

While the Seven first Grammars were printing, it was my Fortune to live near the Distance of 100 Miles from the Press; so that the Errata, especially of the Greek and Latin, are more numerous, than in the others : With this, I am, in Justice, not chargeable. A moderate Scholar will easily discern and correct them, and these are not intended to exclude the Use, either of a Master, or of other Institutions ; but to retrench what is superfluous, to regulate what is less methodical, and communicate the Needful in a shorter Compass.

In my Preface to the French Grammar, I took the Liberty, in a very respectful Manner, to point out a few small Oversight in that of Mr. Boyer; I am told, that in the last Edition of his Grammar, he has, without giving any particular Answer, gone a loose in personal Reflections, This is foreign to the Purpose; and if it be true, he has err'd from the Politeness of a Frenchman, as well as the Exactness of a Grammarian; and Ill-breeding is as much beneath my Notice, as my Resentment.

Before I connect the Account of the subsequent Eastern and Northern Tongues with the last Grammar, it will not be amiss to premise a compendious Inlet to the Command of any Tongue in the World.

1. *The Nature and Terms of Grammar in general, and in particular, of the Tongue which is aim'd at, should be known, by the Help of a proper Vocabulary, or that of a Master.*

2. *An Idea of the Class, under which the Tongue is rang'd, and of the Tongues from which it is deriv'd: Its Agreement and Difference with them, and the general Structure of its Grammar, should be clearly and determinately form'd*

3. *It being suppos'd, that the Student is clearly furnish'd with one or two of the most universally approv'd Grammars and Dictionaries, and at first, some of the most intelligible Authors, in the Tongue propos'd, He must principally master the Alphabet, and be as familiar, as possible, with the Figure and Sound of the Letters.*

4. *Then let him, at stated Returns of Time, study his Grammar, by Parts, especially Night and Morning; writing over each Part carefully with his own Hand, first the Nouns, then the Verbs regular, then the Irregulars, and so on.*

5. *Chiefly, he ought to know perfectly the various Endings of the Nouns, in Declension; and of the Verbs, in the Terminations of the Moods and Tenses, by writing down, and getting by heart, as many of the different Paradigms of both, as are necessary. This being the main Difficulty of the first Part of Grammar.*

6. *In the Syntax, he must observe nicely the Government of Words, in the Rules and Examples; the Idioms, or particular*

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ticular Turns of the Phrases, Particles, and Proverbs : the best Books of all which ought to be procur'd.

7. With these, and all the other Steps he takes, he ought to join the Assistance of a Good Master, Constant Exercise, and the best Conversation in the Tongue he would conquer.

8. He ought, when his Grammar is become tolerably easy to him, to prescribe himself an Exercise, every Night, of translating from the Tongue studied into his own; and his own again into the Tongue studied, reciprocally.

9. After this has been practis'd a convenient Time, he should try to compose, either in Verse or Prose, as his Taste leads him; never opposing the Bent of his private Fancy, or going, as we say, against the Grain in it; but translate, compose, read, transcribe, converse, sing in the Language he studies, see the best Dramatick Entertainments in it, and the like: for private Relish is the chief Advantage, and the surest Help to Perfection, in all Study whatever; but it may be much alter'd, or attain'd, by long and repeated Custom.

10. In the Day-time when he translates, or composes at Night, he should read the best Authors; Prose in the Morning, Verse in the Afternoon; still repeating a Part of his Grammar in the Morning for his first Lesson, till he is complete Master of it.

By this Method, in Three Month's Time, a Person of a moderate Capacity, who is assiduous in his Study, may lay a competent Foundation, not only to possess, but excel in every Tongue whatever; and without this Method, he will be, in proportion, defective in it. The Parts of it are these:

1. The general System of Grammar.
2. The Alphabet and Pronuntiation.
3. The Body of the Grammar it self, divided into Parts, chiefly the Endings of the Nouns and Verbs, in declining, &c. and the Syntax and Idiom.
4. Reading the best Authors.
5. Translating and Composing.
6. All Kinds of Exercise in the Tongue, a Master, and Conversation; this last includes Travelling in the Country where the Tongue is spoken, if you have Opportunity.

Let us now take a brief Survey of those Eastern and Northern Tongues, the Grammers of which will not be publish'd in this Collection : Some Insight into the Nature of them is requisite, especially of the Northern, to shew us the Derivation of our Vernacular English ; and is necessary in this Universal Grammar, which (as it is the first Attempt of the Kind in our Language) may be the Basis of future Enlargements on this most useful and important Article.

I. The remaining EASTERN TONGUES.

The last was the ARABICK ; the next was design'd to be the TURKISH, which is an Off-spring of the Tartarian ; the Turks being originally from Tartary. It is written in Arabick Characters ; the Alphabet differs only in four Letters ; Seaman, &c. have given us Grammars of it.

The Language of ARMENIA, which the Chaldee Paraphrast tells us is the Minni of the Prophet Jeremy, ch. xv. v. 27. is thought to have been a Compound of the Phrygian and the Syrian ; it being the Opinion of Stephanus, that the Armenians are deriv'd from the Phrygians ; and of Strabo, that they come from the Syrians and Arabians. Polyænus, lib. iv. informs us, that Orontes, a Nobleman of Armenia wrote an Epistle in Syriac Letters ; from whence some conclude, that the Syrians and the Armenians had antiently the same Letters.

The Armenian Church was reconcil'd to the Church of Rome, at the Council of Florence, when the Greek Church was also reconcil'd to that See.

The present Armenian Letters differ much from the Syriac : Angelus de Roccha affirms, from antient Monuments in the Vatican Library, that they were invented by Chrysostom ; that he translated the whole Scripture into the Armenian Tongue ; that this Version is now in Use among them ; that he compos'd it during his Exile in that Country. Sozomen-Hist. l. viii. c. 22. Sixt. Scn. Bibl. Sancta, lib. iv. Geor. Patr. Alex. de Vit. Chryf. Theodoret, who liv'd in the Year 440, tells us, that the Scriptures were, in his Time, translated into the Armenian : Lib. de Cur. Græc. affect. Kircher says, that the

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the whole Scripture is now extant in this Tongue, in the Vatican Library, Prod. Copt. c. v. p. 129. The same Version is in some private Libraries. There are three antient Copies of the Armenian Psalter, in the Bodleian Library, in three Vols; but they differ somewhat from one another.

The Modern COPTIC is mix'd of the Old Egyptian and the Greek Tongues; the Letters are from the Greek; the Greeks, after Alexander the Great, and under the Ptolomies, had been transplanted, in great Numbers, into Egypt; and before that Time, under Psammeticus, King of Egypt, as we are told by Herodotus, in Euterp. Cambyfes had endeavour'd to abolish all the Remains of the Egyptian Learning; this, with the Burning of the famous Alexandrian Library, in the Time of Julius Cæsar, added to the former Abuse, contributed to the Change of the Egyptian Language.

The Antient Egyptian Church us'd this Tongue in their holy Offices; which shew, that in their Ceremonies, and Number of Canonical Books of Scripture, they differ but little from the Church of Rome.

The EGYPTIAN Tongue must have had some Alliance with the Hebrew, from the Nearness of the Countries. Several Words of the Hebrew Bible cannot be explain'd without the Assistance of the Coptic, as Tsapnath Paanach, Gen xli. 45. Remphan, Act. vii. 43. Chenna, Psal. lxxx. 16. and many others.

There are several Manuscripts of the Bible in this Tongue, in the Bodleian Library; as also various Liturgies, of St. Mark, Gregory, Basil, Cyril; a Number of Missals, &c. The Coptic Versions of Scripture are thought to have been made about the Time of the Council of Nice, when the Study of Scripture flourish'd much in Egypt, especially in Thebais, and among the Monks of that Age.

The Language of PERSIA (call'd by the Hebrew Names of Cuth and Elam, before Cyrus, and afterwards Persic, from the Arabic, Pharis, Eques, in Hebrew Paras, the Skill of Horsemanship having been introduc'd by Cyrus into this Country) is either Antient, or more Modern.

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There are still left some Remains of the old Persic, (as we find in Bochart) in antient Writings; but what was its original Letter is not known.

The more Modern has been produc'd by the several Changes of Government, under the Romans, Arabs, Turks, &c. since Mahometism has been receiv'd in Persia, from the Saracens Conquests, the Arabic have become the Letters also of this Tongue.

It is observ'd by Bochart, that the Persians are not mention'd by that Name in the Books of Moses, the Kings, Isaiah, or Jeremiah; because they liv'd before Cyrus, who occasion'd the Alteration of their Name: But in Daniel, Ezekiel, the Chronicles, Ezra, and Esther, the Writers of which were either coeval with Cyrus, or liv'd after him, they are after mention'd; and several Persic Words occur in them, as Dan. vii. 2. Neh. ii. 8. Esth. iii. 9.

Theodoret, Chrysostom, Hierom, and others, who flourish'd about the Year 400, assure us, that the Scripture was then turn'd into the Persic Tongue, but that old Version is not now extant. But we have the Pentateuch, the Psalms, and the four Gospels, in this Tongue, at present.

Of the ETHIOPIC Tongue, a Grammar and Dictionary have been publish'd by Ludolf, with a Liturgy of that Church. Ethiopia was antiently call'd Lud in Hebrew, and the Ethiopians, Ludim. The Eunuch, baptiz'd by Philip, planted here the Christian Faith; it has lasted ever since, in a fix'd Ecclesiastical Government, under their Abuna (Father) who acknowledges the Jurisdiction of the Patriarch of Alexandria. The Ethiopian Monarch has been falsly call'd by Scaliger, and others, Prester, or Presbyter-John: This was a Corruption of the Persic Name of a Christian King, who reign'd above 400 Years ago, in some of the extreme Parts of Asia, call'd Padesha Prestigiani, the Apostolic King; whence the Word Prester-John.

The Ethiopic Rites and Liturgy are like the Coptic; and they use the Æra of the Martyrs, calling it the Annus Gratiæ; because, under the Persecution carry'd on by Dioclesian, many of them, as well as the Egyptians, obtain'd the Grace of Martyrdom. Their Primate or Abuna, is consecrated by the Patri-

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Patriarch of Alexandria ; hence their Liturgy is much the same ; it being well known in History, that Rites and Usages of Religion go along with its Church and Prelates. That the Egyptian and Ethiopic Churches were one and the same Church, is testify'd by Nicephorus, Zonaras, Cedrenus, the Chronicon Alexandrinum, and the Ethiopic Rituals, which are extant in the Bibliotheca Patrum.

Kircher tells us, from the Report of some Abyssine Priests, that this Tongue has a double Letter, one antient, confin'd chiefly to the Use of the Priests, and learned Men ; the other, still remaining in common Use. This last they call Geets, free, pretending it to be underiv'd from any other.

There is an Ethiopic Version of the Scriptures, which they alledge is as antient as the Time of the Apostles. An Ethiopic Psalter is extant, printed at Rome, and Cologne, &c. And a New Testament, in that Tongue, printed at Rome, but very faulty.

The SAMARITAN Character is that of the Old Hebrew ; for this Tongue, see my Hebrew and Chaldee Grammars.

Accounts, and Grammars of the MALABARIO, or Damulian, the Indian, and the Malayan (which is said by some to be the most musical Language in the World) are given us by the Missionaries into those Parts ; we have some Relations of them in the Books publish'd by our Society for Propagation of Christian Knowledge.

The CHINESE is a Language of Monosyllables ; the Sense of each Word is diversify'd by its different Note or Sound in speaking ; and every Word is mark'd by a distinct Character. A Synopsis of the whole Tongue may be view'd in Father la Comte's Travels into China.

These are the principal Eastern Languages, Grammars of which will not have a Place, for the Reasons above-mention'd, in this Collection : Others, of this Class, original, or derivative, are either unknown to us, or less considerable : They must be sought in the Travels of Missionaries, and other Persons of Judgment and Curiosity.

We

We now go on to the Northern, as more immediately preparative to our English.

Among the Northern Tongues, the GOTHIC, ISLANDIC and SAXON, have a Right to the first Place: But as they will be more amply treated of apart, we will here pursue a different Method.

The SCLAVONIC (which is call'd by some an Off-spring of the Chaldee) is a Tongue of great Antiquity, as well as of a very large Extent in the Northern Nations. The Tongues of Russia, Poland, Hungary, &c. are Dialects of it. Grammars of it have been publish'd in these Countries; and Ludolf's Russian Grammar, Printed at the Theatre at Oxford, in 1696. may serve as an Introduction to the Slavonic it self. There are extant in it, the Bible translated, Rituals, Books of Religion, and others, in Literature and the Sciences. One Simon Polotski, a Monk, in the Reign of the Czar Theodore Alexovitz, turn'd the Psalms of David into the Slavonic Rhythms; but as many of the original Slavonic Words are unknown to the People, he did not use the more difficult Terms of it. It is not thought, that a Man can talk or write learnedly in those Countries, without the Help of the Slavonic; Nor, on the other hand, can the common and more familiar Affairs of Life be manag'd with that only, but in the vulgar Dialects. So that it is there a Proverb; That you must speak the Tongue of your Country, but write in the Slavonic. In Russia, the High-Dutch is spoken by the Merchants and Traders from different Countries; and that and the Latin are studied by some of the Russians. A School has been long subsisting at Moscow, erected by the Authority of the Patriarch, the Masters of which are Greeks, and teach the Greek and Latin Tongues. The late Czar, of immortal Memory, and the present Czarina, have added new Encouragements and Foundations, in Favour of the Men of Letters. It is to be observ'd, that the Russian is the principal Dialect of the Slavonic; the Letters are the same in both; and are generally something like the Greek. The University of Oxford has or had a Font of Types, cast in Holland, of the Slavonic, with which Ludolf's Grammar was printed.

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The TEUTONIC is another original Northern Tongue: The High-Dutch is a noble Language, sounding and majestic, but rough and ponderous, which is the prevailing Imperfection of all the Northern Languages. The Low-Dutch is of a courser Allay, which are the two main Parts of it.

The IRISH is very probably deriv'd from the Old Phenician, which was much the same with the Samaritan, or antient Hebrew. The Letters are nearly of the same Mould, and so is a great part of the Language. A Proof of this is the Punic, or Phenician Scene, in the Pœnulus of Plautus, which Seiden, in his Book de Diis Syris, has endeavour'd to reduce to the Hebrew, and which any Person, who understands the Irish Tongue, may easily read and interpret, as I am credibly inform'd, by Dr. Raymond, who is publishing an History of Ireland. The Highland-Scotch is a Dialect of the Irish: Ireland was formerly call'd Scotia, and the Inhabitants Scoti, from Σκῶτις, being suppos'd to be peopled from Scythia, or the Northern Parts of the Old World, which were generally call'd by that Name; and the Highlanders were originally an Irish Colony. There is a great Affinity between the Irish and the old Celtic, the Language of antient Gaul: The Lord's Prayer is much the same in both of those Languages: It has also a great Alliance with the Runic, the Islandic, and the British or Welsh, and with the other Northern Tongues, which sufficiently proves the Derivation both of the People, and of the Language, to be Northern. It is a smooth and a very expressive Language; is far from being disagreeable, or unpolite, if Justice be done to it, in Speaking and Writing.

The Historian above-mention'd, designs, as he tells me, to publish a Grammar of this Tongue; and if the Character he has given me of it be true, as, I think, I can confide in his Judgment, it might be put on a Level with the best Tongues, Antient or Modern, by proper Culture and Refinement.

The OLD BRITISH or WELSH Tongue (two Dialects of which are the Cornish in England, and that of Britany in France, which was a British Colony) is reckon'd among the Original Tongues of Europe by Joseph Scaliger, and Brerewood. The former will have the Number of them to be Eleven, the latter Fourteen.

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C. v. 10 Tacitus, in the Life of Julius Agricola, seems to intimate the Antiquity of this Tongue, Britanniam qui mortales initio coluerint, &c. i. e. It is uncertain, whether the first Inhabitants of Britain, were originally of the Country, or Foreigners. So Cæsar, in his Commentaries, Pars interior ab iis, &c. i. e. The Inhabitants of the inner Part of Britain tell us, they are all Natives of the Country. So Diosdorus Siculus informs us, that Britain, in antient Times, was not subject to any foreign Power.

Hence, perhaps, it is, that the Britons call themselves Cymro, and in the Plural Cymri, Aborigines, sprung originally from, or, in their Country; and their Tongue Cymraeg; because the Beginning both of their Tongue and Nation is beyond the Memory of Man. Cymro is from Cyntaf; or Cynt, and Bro, a Country: as Cymlyth is from Blith, Cymraw from Braw, Cymleth from Pleth.

Some derive the Word from Gomer, one of the Sons of Japhet, by whom the Isles of the Nations were divided, Gen. x. 2, 5. Gomer, and the House of Togarmah of the North-Quarters, says Ezek. xxxviii. 6. such as England, and Sicily (reckoning from the Holy Land) says Wolphg. Musculus, and before him, Theophilus Antiochenus. And Josephus, in his Antiquities, i. 7. See Camden, p. 7. Some deduce it from Camber, or Cimber. Thucydides, the Grammarian, is called by Virgil in Priap. Britannus, and by Quintilian, Cimber, lib. viii. c. 3.

As to what is conjectur'd by some, that the British Tongue is deriv'd from the Old Gaulish, by a kind of Palpitation in the pronouncing; and that several Gaulish Words are found in it, by Rhenanus, Sidonius, and Lazius, that Opinion is rejected by Humph. Lluyd, in Fragm. Brit. descript. p. 46. William of Malmesbury tells us (de reb. gest. Angl. lib. i. p. 25.) That the Natural Tongue of the Franks communicates rather with the English, both Nations having come from Germany. However, certain it is, that there is an Affinity between the British and the Old Francic, the former Celtic or Gaulish, and the Anglo-Saxon Tongues.

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The Welsh Letters agree very much in Sound with the Hebrew: The Declining of the Nouns and Pronouns is distinguish'd not by Cases, but Numbers only. The Root of the Verbs is the Third Person Singular; the Affixes of Pronouns, with other Words, are melted into one Word. So, in the Variations of the indeclinable Parts of Speech, in the absolute and constructive Forms of Words, in the Laws of the Accents, which are only on the last Syllable, or the Penult. In the Phrases, the Modes of Speaking, the Syntax, the exact Correspondence with the Hebraisms of the Old Testament, in almost every Page, in the Prosody, the poetical Part, the single, double, or alternate Rhythms, it perfectly suits the Hebrew. It has more Affinity with the Eastern Tongues, than the European. From the Romans, indeed, and the Greeks it receiv'd some Words, and others of different Tongues, by Commerce; yet still it abounds with Words of its own, of the same Signification.

Its Duration is remarkable: That in a narrow Corner of the Globe, for many Centuries, notwithstanding the Tyranny of the Saxons and Normans, the Britons have not only preserv'd their antient Name, but their primitive Language, without any considerable Change, or Mixture, to these Times, 26 *(Cambd. Brit.) maugre the Romans, the Men of that imperious City, as St. Augustin speaks, de Civ. Dei, l. xix. c. 7. who impos'd their Language, as well as the Yoke of their Empire, on all their Subjects, by express Laws; so that the Provinces of Spain and Gaul became entirely Latin, and that was the Language of almost all Nations. Viv. in Aug. loc. citat. & C. 3. de tradendis Discipl. ὅτι μὲν λόγῳ νῦν, οὐκ ἔστιν ἀνθρώποις χρῆσθαι. Plut. in qq. Plat. q. 9. For it was necessary that the Laws, by which the Provinces were govern'd, should be in Latin, and that the Praetors of the Provinces should pass their Sentences in that Tongue: And there are now extant some Instances of the Disfranchisement of Cities, for this single Fault, the Ignorance of the Latin Tongue. Dion. Cassius, lib. v. c. 57. Lipsius de Pronunc. Ling. Lat. Val. Max. lib. ii. c. 2. Triphon. J. Conf. lib. xlviii. de re judicata. We are also told by Suetonius, de Tib. Claud. l. v. c. 16.*

That a Person of Distinction, a Prince of Greece, was struck out of the List of the Judges, and disnaturaliz'd, for his Ignorance of the Latin Tongue. This also was the only Tongue approv'd in the Schools. Tacit. lib. iii. Annal. Nor was it allow'd to Ambassadors, Petitioners, or Appellants, to speak in any Tongue but Latin, in the Senate. Digest. lib. i. de Stat. ho. de orb. Rom. Vives in August. lo. cit. & Val. Max. ut supra. Nay, they compell'd the Greeks themselves to talk Latin, not only at Rome, but in Greece and Asia, that the Honour of That Tongue should be more universally spread among all Nations. Yet the Britons retain'd their Language. Gerald. in Itin. Cambr. p. 253.

*Other Tongues have undergone very great Changes almost in every Century. Many Foreign Words crept into the Greek it self, especially after the Imperial Seat was translated to Constantinople, as Latin; and after that, Italic, Sclavonic, Arabic, Turkish, *παραξωριον, απευλατωρ, φεγγαλλω, φεγγαλιον, ληνιον, σιδάριον, σιγάριθ*, &c. (Matt. xxvii. 27. vi. 27. Mar. vi. 27. Jo. ii. 15.---xiii. 5---xx. 7. Act. xxi. 38. So *δεσέτωρ, δεπόσιτα, ἀκκίητα, ἑξεμπλάριον* in Ignatius, Epist. 8. ad Polyc. Ep. 9. ad Heron. Epist. 11. ad Eph. So *παραμύριον, λεγάτον, μανδάτον, παλρώνθ*, &c. in Justinian. Feltus, who liv'd under Augustus, tells us, that the Latin was so chang'd in his Time, that it was then scarce intelligible. Polybius, lib. 3. affirms, that the Articles of the Peace, made between the Romans and the Carthaginians could hardly be understood by the best Criticks of his Age. Quintilian avows, that the Verses of the Sallii, compos'd by Numa, were not understood by the Priests themselves, lib. i. c. 6. How much the English Tongue has been alter'd in every Age may be seen in the English History of Holinshead, at the End of William the Conquerour's Reign, as well as in the Poems of Chaucer, and the Writings of each succeeding Century.*

But the British Tongue, a Thousand Years ago, had the same Idiom, which it now retains, as appears from the Poems of both the Merlin's, Sylvester in the Time of Vortigern, about the Year of Christ 450. and Ambrose, in the
Time

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Time of Aurelius Ambrosius, from whom he took his Name, about the Year 470. of Aneurinus, in the Time of Arthur, and of Ambrosius Telesinus, in the Time of Malgo, about the Year 580, all which do not so much differ from the receiv'd Way of Speaking, but that they may be understood by those, who have only a moderate Knowledge of the British Tongue. Hence this is justly call'd by Cambden, the most simple and antient Language. Lately, indeed, from the Intercourse of Trade, and Education of Youth in England, several Anglicisms, and English Words, are come into it, and daily encrease in it.

Nay, during so many Ages, it has not been divided into more Tongues, but has remain'd one and the same, since the Separation of the Britons from Cornwall; since British Colonies have been transplanted, one into Britany, under Conan Meriodoc, about the Year 384, who join'd Maximus the Tyrant, against Gratian. Gild. Girald Gulielm. Malmsb. Gervas. Cant &c. the other into America, by Madoc ap Owen Gwynned, about the Year 1170. vid. Guttyn Owen Humfr. Lluyd. D. Powel. Hacluyt. Yet the Italian is divided into the Dialect of Genoa, Lombardy, Tuscany, Rome, Naples, Calabria, Sicily, Bergamo, Venice, Trent, and Piedmont. Arias Montan. ante Bibl. interlin.

*It has been ever the Custom for other Nations, to acquaint themselves with Neighbour Tongues, and introduce new Words into their own. Ingulph tells us, that the English study'd the French Tongue, in the Time of Edward the Confessor, in the Year 1040. But this has been so opposite to the Taste of the Britons, that several Laws have been made among them, that their * Bards (as they were call'd by Lucan and Cæsar, and are now stil'd) shall not admit new Words, but be a sort of Guardians, with Rewards annex'd, to their antient Tongue. Hence the Welsh Poet, Telesinus, made a Prediction, That the Cambrians should always preserve the Idiom of their Tongue, as well as their Country. In such Places*

* From Bard, a Druid's Son, the Inventor of Verse, as some think. among them Beros, Petron. Cains de Antiq. Cant.

Places as are rough, barren, mountainous, and unpleasant, like this, the respective Languages have usually been unmix'd, there being very little Invitation to Foreigners to visit them. So we are told by Lipsius and Humphrey Lluyd, that the Northern and Mountainous Part of Spain, which was not subdu'd by the Carthaginians, the Moors, and the Romans, even now retains the old Cantabrian Tongue. Thucydides testifies the same of the Atticks, and of the Arcadians; the former of which pretended they were ἀνὶ ὄρεσσιν, sprung from the Earth; the latter, αἰνῶν ἔμπροσθεν τοῦ Μηνος, before the Moon. So we are inform'd by Joseph Scaliger, de Ling. Europ. that, in Granada, a Province of Spain, the Descendents of the Moors keep the Arabic Tongue, which is call'd by the Spaniards Arauiga; tho' the Inhabitants of better Countries have learnt the Castilian. Thus the Epirotic Tongue still remains in the Mountains of Epirus; and the same is the Lot of the Britons, who, as Virgil tells us, are divided from the whole Globe.

But, you will say, that the British Tongue is harsh in the Pronunciation, difficult, embarrass'd, uncouth, inelegant. And yet, all Men think the Tongue they commonly speak and understand, to be sonorous, easy, and agreeable, and look upon the unknown Tongues to be less considerable, because they do not know them. Junius. Cic. in Oratore. Isai, ch xxviii. 11. 1 Cor. xiv. 21. The Hebrew it self is rough; half the Letters, almost, have a Degree of Aspiration. And Aben Ezra informs us, that some of them are so difficult, that unless a Man be accusom'd to 'em from his Infancy, he cannot pronounce them. (In Exod. iii. Ar. Mont. ante Bibl. interlin) such as פ; צ, for which it is thought that the Greeks and Latins have no Sound; wherefore the latter is often omitted, as Amaleck, Esau, Jacob, &c. sometimes is turn'd into G, as Gomorra; sometimes into H, as Heber, &c. Indeed, all the Eastern Tongues are very Guttural; and all Languages were antiently very rough and scabrous. The Asperity of a Tongue is an Argument of its Antiquity. The Old Latins us'd to write Leciones, Cartacinenfes, Macistratos, &c. for Legiones, Carthagenenses, Magistratus; as

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as Celsus, de vulg. Ling. Ital. c. 7. says it was inscrib'd on an antient Column, dedicated to Duillius. The more light, soft, delicate Formation of Words was the Effect of the subsequent Ages; Hence, says Lipsius, de Pron. Ling. Lat. the genuine and right Pronuntiation of Words is antient, the new is a spurious Utterance.

The British Church was call'd Ecclesia primogenita; because Britain is said to have publickly receiv'd the Faith of Christ, before any other of the Provinces, Sabellic. Ennead. 7. lib. 5. Platina in Eleuther. Gildas, &c. assure us, that several Monuments of Learning were extant in the Jewish Tongue. We learn from Cæsar, that the Discipline of the Druids was found at first among the Britains, and thence translated into Gaul; and that the Gauls usually went into Britain for Learning and Education. Comment. l. 6. La-ctantius, Tacitus, Laertius, Eusebius, de Prep. Evang. and Plautus in Aulular. mention the Druids. Caius thinks they were so call'd from the fourth British King, who was of that Name. Pliny, in his Natural History, l. xxx. c. 1. assures us, that Magic, or Natural Philosophy, was so surprisngly cultivated among the Britons in his Time, that one might think, the Persians borrow'd it from them. It is plain, that the Britons were studious of Literature, before the coming of the Romans; for it may be collected from Cæsar, &c. that they then us'd the Greek Letters, the Footsteps of which still remain among 'em. It is inferr'd by Annius of Viterbo (in Berof. Antiq. lib 5.) from Cæsar, Xenophon, in lib. de Equivocis; Archilochus in Epitome Temporum; Josephus, contra Appionem Grammat: that the Greeks did not receive their Letters from Cadmus, but from the Celtæ, or Gauls; and the Gauls from Samoth Dis, call'd y Ser, from his Knowledge of the Stars. Camden owns, that the antient Greeks, among their other Voyages, came into Britain. Athenæus writes, that Phileas of Tauromenium was here, 160 Years before Cæsar. Deipnos. 5. de nav. Hieron. Caius thinks it probable (let the Reader place what Credit on it he pleases) that Anaxagoras, the Philosopher, about the Time of King Guthelin, the Husband of

of Martia, the *Legislatrix*, and one whom Bede calls very skilful in Greek, was at Cambridge, and there dy'd in a House, which goes by his Name : About the Year 330. before the Birth of Christ. King Bladud is said, among others, to have gone to Athens for the sake of Learning. Caius de Ant. Cant. lib. 1. asserts, from Gildas, Berofus, and his Commentator, Annius, that the Aborigines of this Island, cultivated Letters, soon after the Deluge, from the Time of the Giants (*γῆστον filiorum terræ, Aboriginum*) Samoth, surnamed Dis, and Sarron. Pliny says, this Island was famous for Greek and Latin Monuments ; and it is likely they once committed much of their Knowledge to Writing ; tho' the Druids strictly prohibited the writing any of their Discipline. Had we the Laws of Martia, made about 330 Years before Christ ; and those of Moelmut, made 415 Years before Christ, (some Footsteps of which have by several Lawyers been affirm'd to be in the Laws of England) the latter whereof Gildas, the Wise, translated from the British into Latin ; as both are said to have been render'd into Saxon, by King Alfred ; I say, had we now these Laws, as those of † Hoel, surnam'd the Good, are still extant, they would give a more ample Testimony to the Use of this Tongue, than the preceeding Considerations.

Proceed we now to the *Gothic*, the *Runic*, and the *Saxon* Tongues.

The *GOTHIC* Tongue is a Language of the first Antiquity, as well as of great Use and Curiosity, to those who are desirous of knowing the Northern Tongues ; of which this is the Mother and the Foundation.

Dr Hicks, in his *Institutiones Anglo-Saxonicæ*, has labour'd much, at the Instance chiefly of Bishop Fell, to clear the Northern Tongues, for solid Purposes of Learning and Religion. But

† Made above 800 Years ago, and confirm'd by the Pope, and the Bishops.

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But here it is to be remark'd, that we must have some Light into the History of the Goths, before we enter upon the Language. They were a People hardly ever known or observ'd, till that great Revolution they occasion'd in the Western Parts of the Roman Empire; where, with other Northern Nations, they broke in upon it, and wrested it from the Hands of those, who had almost engross'd, for many Hundred Years, the Monarchy of the World.

The Goths are branch'd out into a great Variety of Nations; and in general, are they who possess'd the Countries of Sweden, Norway, Jutland, &c. with some Parts of Tarrary, and the Old European Scythia. The Name and Original of them is thought to spring from the Getæ, and † Ælius Spartianus affirms, that the same People were originally called Getæ, which afterwards bore the Name of Goths. Jutland, or the Land of the Jutes, as some interpret it, is likewise conceiv'd to borrow its Name from them.

The Appellation of Goths is given to them, according to each Country they inhabited, or subdu'd, as the Mæso-Gothi, Scandia-Gothi, Norreno-Gothi, &c. Their chief Seat is reported to have been in Gothland, now a Part of the Swedish Dominions; whose Monarch does still wear the Title of King of the Goths and Vandals.

The Time when they were first remarkable, was about Anno Christi 364. U. Con. 1104. or, as Helvicus, 1114. and in the 286th Olympiad, in the Reign of Valentinian and Valens. The Occasion was, their Irruption into the Roman Empire; taking Advantage of the unhappy State of it, when it was weaken'd by Feuds both in the Court, the Army, and the Populace; as well as by the Jars in Religion, that happen'd at that Juncture, and conspir'd to ruin the publick Quiet and Safety. Before that, the Goths were very inconsiderable and obscure; partly reduc'd, and partly bridled by the Roman Arms; and so very contemptible for their Want of Knowledge and Government, and the

*Spart in
Caracalla*

† Steph. Dict. Hist.

D

politer

politer Arts of civil Life and Humanity, that the Getæ, as well as the Davi, the Dalmatians, &c. were the usual Slaves of the Romans, and Geta was a common Name for a Slave in their dramatick Pieces.

The Manner of invading the Empire, in those Circumstances, was first by attacking the more remote Parts of it, nearest to their own Countries, under the Conduct of their respective Leaders. For the Romans were then obliged to draw off their Forces, in order to check the Growth of domestick Faction. This afforded an easy Occasion to the barbarous Northern Nations to fall upon them, and in 50 Years they almost overspread the whole Empire.

Tacitus speaks of the Gothones, part of the Suevi, inhabiting the Land of Prussia, as it is conceiv'd; but whether they be the same with our Goths, or a Branch of them, let the Judicious decide; when first known among the Romans, they are plac'd by all the antient Writers on the North side of the Ister.

They had some Engagements with Ant. Caracalla, and defeated the Roman Emperor Decius, Anno Christi 253. in a set Battle. In the Time of Valens and Valentinian, a Feud arose between two of their Leaders, Phritigernes, and Athanaricus. The Disadvantage fell on the former, who on his Application to Valens after it, by his Succours gain'd the Victory. Then his Faction embraced the Gospel, corrupted at that time with Arianism; Valens himself was an Arian. Afterwards all the Goths were driven over the Ister by the Huns, and were settled by Valens on the Frontiers of Thrace, in Mœsia, whence call'd Mœso-Goths, and the whole Nation was tainted with Arianism; here Ulphilas was their first Bishop. Our English Saxons were a Branch of them, and preserv'd much of their Customs, Religion, and Language; which Impression of the Gothic Manners they brought into England; so that as we cannot know the English Tongue without the Saxon, we cannot arrive at a true Knowledge of the Saxon, without some Insight into the Gothic.

This

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This carries me to speak of their Tongue: The Gothic Tongue was mixed and varied as that People were mingled by the Chance of War, of Commerce, and the like, with other Nations. But the oldest Dialect of it, that we know, and which is the Source of the rest, and of all the Northern Tongues, is the Mæso-Gothic, or the Ulphilo-Gothic, call'd so from Moesia, or Mysia, a Country bordering upon Servia, Bulgaria, and Thrace, and from Ulphilas, first Bishop of the Mæso-Goths, a Man, with Allowance to that Age, of great Learning and Piety; who, about the Year 370. in the Reign of Valens, made a Version of the Gospels, and some think of the whole Bible, from the Greek, for the Use of his Countrymen, who, tho' at first Heathens, were, by degrees, converted to the Christian Religion.

The Letters of this Tongue are near a-kin; for the most part, to the Greek, and to the Roman, which is accountable from their mixing with the Greeks and Romans in the Empire. The present Alphabet is ascrib'd to the Invention of Ulphilas; for whether they had any Letters before their Conversion to Christianity, or what they were, is unknown, and perhaps the Contrary is more probable.

The Syllables of this Tongue are clogged with Consonants, which is the Imperfection, more or less, of all the Northern Tongues, and may arise partly from the native Roughness of the Climate and Temper of the People, the greater Harshness of their Organs of Speech, compar'd with other more Southern Nations, and their want of that freer Commerce with the rest of Mankind, especially the more polish'd in Language and Manners, which is requisite in every Age to file a Tongue, wear off its rough Corners by mutual Conversation, and make it smooth and easy.

The Words of this Tongue are very often moulded like the Greek, allowing for the Difference in Harmony. They are great and full in the Sound, and mighty and forcible in the Meaning; so proper for a bold and majestick Way of Expression, that the Saxon Writers, as Cædmon, &c. are observ'd to borrow very much from the Gothic for that Purpose. The Construction and the Grammar are particular to this

Tongue, but are a Key to all the Northern in general, which can never be duly known without it.

This is one principal Use of it. Another is, to read a very antient Gothic Version (hinted above) of the Four Gospels, done from the Greek by Ulphilas, Bishop of the Goths in Moesia; who is recorded by Socrates, Eccl. Hist. lib. iv. c. 3. and by Sozomen, Eccl. Hist. lib. vi. c. 33. to have been the Inventor of the Gothic Letters, and to have translated the Scripture into that Tongue. Philostorgius writes, that he turn'd the whole Bible into the Gothic, except the Books of the Kings; which he omitted, in fear that the Goths, a martial People, should be more inflam'd to War by the reading of them.

This Book is among a Number of others, that were presented to the College of Antiquities in the University of Upsal in Sweden, by Gabriel de la Gardie, Chancellor of the King of Sweden. It was his Order, that this Book should be preserv'd in a certain Chest, for the Reverence due to the Word of God, and the Majesty of the Gothic Tongue. It is cover'd with Plates of Silver, and thence is call'd the Codex argenteus.

There is in the same Place a Copy of this Book, in Gothic Characters, with the Binding and Leaves gilt with Gold.

*There is likewise a very neat Copy of this Piece in loose Papers, among the Books of Franciscus Junius, who printed the Ulphilan Version of the Gospels from it, with the Saxon, at Dort, in the Year 1665. It had been a great Advantage, if he had put out the Canons with it, call'd the Eusebian, written at the End of the Cod. argent. in Gothic Letters. There is an Epistle from the Great Primate Usher to Junius, at the End of his Gothic Alphabet, before his Glossary, in which he quotes several Vouchers of good Credit, that there were formerly extant other Books in that Tongue, which took in the whole New Testament; and he cites Jos. Scaliger, affirming, that the Goths, who live in the Precopian Tartary, do, to this Day, read both the Old and New Testament, written in the same Tongue they us'd in
the*

the Time of Ovid, and in the same Letters, that were contriv'd by Ulphilas.

See Bonaventura Vulcanius de Literis & Lingua Gothorum, &c. Printed at Leyden. 1597.

The Helps to it are the Glossaries of Junius and Stiernhelm.

This Tongue may be of great Consequence to some, who are curious in the Northern Learning, and would be as good Textualists, as possible, by these Lights, and would know the Foundation of all our Northern Tongues, however dry or disagreeable it may appear to others of a different Turn; and this was a sufficient Motive to discourse upon it. For if it may serve one good End, I shall think my Toil in the Undertaking well rewarded.

The ISLANDIC or RUNIC Tongue. As the Relation between the greatest part of the Tongues makes the Knowledge of them a very valuable and useful thing; so the particular Alliance that may easily be observ'd in the Northern Tongues is a Motive to the Study of them. There is a visible Chain and a Connexion which goes thro' all of them; I will only for a Proof give two Instances in this Tongue.

*No Account can be given of the Word * **Mo**, in our Tongue, so just and reasonable, as from the Runic. Where we find the Word that answers it, and gave rise to it, is, **mioo**; compared thus, **mioo**, **miooze**, **mioostur**; whence our **mo**, more, most; so that **mo** is only the Positive Degree of more.*

*Again, the Word **Mid** is the Plural of **Mid**, a Runic Word; not us'd in English but in Composition, as Mid-day, Mid-night, Midway.*

***Mid** in the Saxon, which borrows much from the Runic, and is the Parent of our Tongue, is declin'd **midde** in the Plural, and middle is a Diminutive from it.*

I could give a great Number of the like Instances, but these are sufficient for a Taste to the discerning Reader.

Before I go farther into this Matter, it may not be amiss to offer a short Account of the Country and the People, among whom the Islandic Tongue is spoken.

Island

* We are oblig'd to use *Text Letters* for want of Runic Characters.

Island is an *Isle*, that belongs at present to the Kingdom of Denmark, call'd *Islande* by the French; *het Islandt* by the Dutch; *I'Islandia* by the Italians; *Ynslandt* by the Germans and Poles. It is of great Extent, and lies in the North Sea, between Norway, on which it depends, and Groenland, stretch'd out from East to West, thought by some to be the Thule of the Antients; But Solinus and Tacitus place it among the British Isles. In Length it is 200 French Leagues; in Breadth about 100. It is pretty well cultivated and fruitful, towards the Shore, but in the Inland Parts is mountainous and barren. Naddock, a Norwegian by Nation, is reported to have made the first Discovery of this Island, in the Year 860; and to have call'd it *Snaelandt*, i. e. a Snowy Country; after that, Floco, a Norwegian Pyrate call'd it Island, from the cold and icy Temper and Situation of it; for it is said to be continually frozen for the Space of eight Months.

Theodorus Thorlacius Hola, a Native of it, in his Discourse on this Subject, divides it three ways.

1. Into four Parts, according to the four Quarters of the World, Eastern, Western, Northern, and Southern.
2. In regard of the Ecclesiastical Government into two Dioceses, that of Hola, and that of Schalholt.
3. In respect to the Civil Government into twelve Provinces.

As to the first Division, the largest and the best improv'd Part is the Northern, call'd *Nordlandinga Fiordungur*; the Bounds of which to the West is the Bay *Rutafjordur*; to the East the Promontory *Langanefs*; to the South, a vast Tract of Desert, in the Length of the Island. The Eastern Part is call'd *Austfirdinga Fiordungur*; and corruptly by the Merchants, *Austlandinga*; not very populous, but very extensive; is bounded to the North with the Promontory *Langanefs*; to the South with the River *Jokuls aa*; to the West the Desert; the Southern Part is call'd *Sunnlandinga Fiordungur*, bounded to the East with *Jokuls aa* (*aa* is a River in the Island Tongue) to the North with the Desert in the Midst of the Island; to the West the River *Albis*, or *Elb*, which throws it self into the Bay *Bogar fiord*. Lastly,

here. Anno 1260. it came, with Norway, into the hands of the King of Denmark. It still retains its Bishops, but professes the Lutheran Religion, and the Revenues of the Monasteries have been turn'd to other Uses. More of this Island see in Heylin. Cosmogr. B. II. p. 115, 116.

The People are of a Character very plain, simple, and unpolish'd: But upon their Mixture with the Norwegians, have receiv'd likewise a great Impression of their Customs, Manners, and Language.

The only Grammar that we know of their Language was compil'd by Runolphus Jonas, a Native, and a School-Master in this Island; and printed at Copenhagen. The Types were perfect, only the lesser Letter call'd *thorn* (the greater of which is *þ*) was wanting at the Danish Press, and instead of it, they were confin'd to use the German *Th*.

This Grammar was transmitted to Dr. Hickes by Monsr. Mecken, Chaplain to Prince GEORGE of Denmark; and publish'd with his two other Grammars of the Northern Tongues, the Saxon, and the Gothic, at Oxford 1689.

It was a Work, to the Composer, of great Toil and Difficulty, because the first in the Kind; and very much embarrass'd by the Variety of Words, and the Fatigue of reducing them to certain Rules.

The Tongue it self is, like all the Northern, rough, and loaded with Consonants, but much smoother than the greatest part of them.

The Author's Motive to enter upon this Task was the Copiousness, Force, and Beauty of the Tongue, its easy run into the Latin, and Agreement with the other Northern Tongues.

His Method was, to amass all the Words he could gather in it, and view what were declin'd alike, and what differently; hence he form'd his Declensions and Conjugations, which are the very Essence of Grammar, and the hardest Branches to be master'd in a Tongue, that was never attempted before in that manner. The rest did not vary much from the usual Grammars of other Languages.

He

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He was encourag'd and assisted in it particularly by the Great Olaus Wormius, M. P. in the University of Copenhagen, and by other Men of eminent Learning in that Place. Wormius, from antient Monuments, had restor'd a great deal of the old Runic Learning, and this Tongue is the Modern Runic. The old Runic, or the Cimbric, is the Mother of the Swedish, Danish, Norwegian, and Islandic Tongues; and if the Judgment of Dr. Hickes be true, there are many Footsteps of this last in the Italian and the French: So curteis, courteous, kurt, Isl. Civility; Soupe. Isl. ad lupa; bouclier, a Buckler, Isl. buklare; auberge, herberg; Sire, Master, Isl. Sira; Suit, suet; Prison, prislund; Mignon, minnon, the old Francic Word, to love, &c.

*The Harmony of this with all the Northern Tongues, might be prov'd in a great Plenty of Examples; as ETAN, etan, to eat. (the 1st Gothic, 2d Saxon, 3d Islandic, as you may observe by the Letters) so aust, or ang, ANSTS, Græce, Saviour; whence, perhaps the Hans Towns, and the Words Anshelm, &c. dan, **BARBO** (a Wound) bawn'd, a Norfolk Word for, swell'd with a Stroke; faung, fangast, in the same Dialect; thad, that: And so a great Number of Pronouns, Nouns, Substantives, and Adjectives, Verbs and Participles, which agree almost with the Saxon, and English, &c.*

oar,	oar.	dpm,	din.
oatta,	eight.	dpr,	door.
aska,	ashes.	dootter,	daughter.
auka,	to eke.	dupn,	dwindle.
bad,	bath.	esterlangen,	to long after.
daude,	death.	egg,	edge.
dep,	to dye.	erende,	errand, &c.

The Examples of this Kind are numberless; Dr. Hickes has made a Parallel of them, in an Essay towards a Dictionary of this Tongue.

The Use of this Connexion and Likeness of the Tongues is manifest, to trace the Source, and so the true Sense of any Word that is doubtful and obscure; to find the Original of Words and Language, and give Light, Strength, and Certainty to both of them.

The chief Authors who have written on this Language are Wormius, Verelius, Resenius, Stephanides, Arngnim Jonas, Scheffer, from whom a Lapland Ode has been translated in the Spectators, as well as an Islandic Poem done into English in Dryden's Miscellanies; also a Book entitled, Herverer Saga, put out by Wormius.

SPECIMEN of Books in this Tongue.

Literatura Runica & Lexicon Runicum,	} by Wormius.
Danica Monumenta,	
Series Regum Daniæ,	
Fasti Danici,	} In the Bodleian Library.
Runographia Scandica, by Verelius,	
Herverer Saga. <i>A History,</i>	
Historia Gothrici & Wolfi,	
Excerpta ex Wormio per Junium, MS.	
Gothicæ-Runæ Dictionarius, MS.	

These were given by G. de la Gardie, Chancellor of Sweden, to the University of Upsal.

Rununga Sagurne, or History of Kings. In antient Islandic, turn'd into this Modern Tongue. By Rugman, a Native.

Islands Lagbook, a Body of Laws.

Chronologia.

Annales Groenlandiæ.

Glossarium Danicum.

with many other Books of History, Law, Poetry, Chronology, &c.

I will shut up this Discourse with one Remark, that the Difference is very slender between the Old Runic and the Islandic;

landic; that the Tongue in this Grammar is pure, untainted with foreign Mixtures, and as incorrupt as that in the Inscriptions, and Runic Monuments, explain'd by Wormius: That it would be a good Service, if any Man of Letters would give us a Grammar of the Francic Tongue, or, as Dr. Hickes calls it, Franco-Theotisca; in which we have but Two Books printed, one at Amsterdam, another at Basil; tho' several MSS. in the Bodleian Library, viz. a Paraphrase of Abbot Willeram on the Song of Solomon, and the Gospels of Otfrid; and lastly, that the four Old Northern Tongues, Gothic, Francic, Runic, and Saxon may be master'd with as much Ease, as the single Greek Tongue, with its Dialects; or, as one who is possess'd of the Latin, may conquer the three Provincial Tongues, the French, Italian, and Spanish.

Before we enter upon a View of the Elements of the Saxon Tongue, some Account of the Language should be set in the Front of it.

'Tis one of the most common Places in History, that the Saxons were a warlike People *, call'd in to the Succour of the distressed Britons, about the Year of Christ 450; they were at that time extremely harass'd by the Picts, and left unguarded by the Romans, who were reduc'd to employ their Forces nearer Home, by the Feuds that reign'd in the Empire, and the Advantage that was taken of those Jars, by a Glut of Enemies from the Northern Hive, pouring in upon them in several Quarters.

It would be fruitless here, to aim at Tracing the first Rise of this People, or the Progress of their Arms upon the Continent. The Former, at the best, is doubtful, and the Latter is foreign to this Design. Let it suffice, that the Angles, a Branch of this Nation, that have left their Name to our Countrey, were the most valiant and numerous Part of 'em; and tho' the Name of England did not obtain, till the Reduction of the Heptarchy by Egbert, yet they came in before, under the Ensigs of Hengist and Horla; and after that, were still, at different Times, follow'd by greater Numbers of the same People.

E 2

Their

* Yid. Bed. Hist. i. 13.

Their Language is found to be a Dialect of the Old Gothic, not of the Teutonic, as some have imagin'd; for the Saxon and the Teutonic are both of them Off-springs of the Gothic, and that is the common Source and Parent of them.

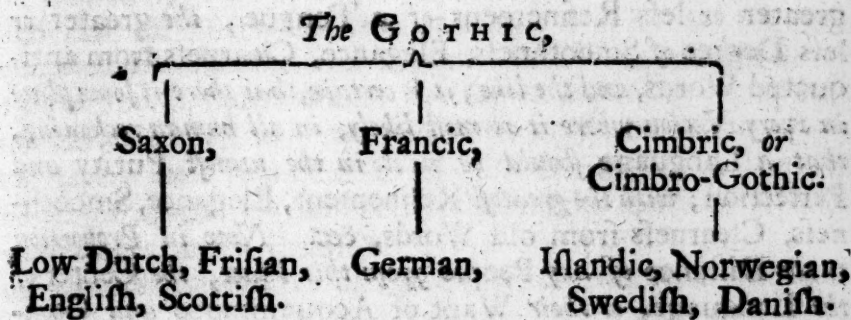
It is observ'd, that there is some Alliance here between the Gothic and the Latin, and so between all the Dialects of it and the Latin: The Variation and Mould of Words, and sometimes entire Words, are often very much a-kin to it, in each of them. This arose from the Mixture of the Goths with the Romans, in their Wars, and their Settlements that follow'd upon them; and it is a Proof that there can be no such thing as Language entirely pure and unmixed, where there is any Commerce with a foreign Nation, or a Stay of Foreigners among any People, that is sufficient to leave an Impression upon the Tongue.

Hence it is, that to make a just Discovery of the Changes that a Tongue has suffer'd, in a Tract of Time, and of the Adoption of other Words into it, that are not of its own native Growth, we must be well vers'd in the History of the People, their Commerce, Trade, Wars, Religion, Neighbourhood, Mixtures, Laws, Government, Genius, and Studies: For every Article of this Kind will some way or other affect the Tongue, and give a Tincture to it, that will lodge more or less upon it at several Points of Time, according to the different State of Circumstances.

So that to know exactly the Advance, Decay, the Make, or Varyings of a Tongue, the first Use or Disuse, or the different Mould of particular Words, and the Structure of Sentences, we must have Recourse to the History of the People; for there only can be found the Reason, the Foundation, and the Original of all that relates to their Language: And in this Search every Light must be fetch'd in, that can arise from any Juncture of Times, Persons, Places, and Circumstances, when a Word was us'd in a certain manner. This would shew us, all the Stages of a Language, from its Rise to the Decline of it: It would let us into all the Variety of Phrase, and the Difference of Writing: And they, that have Leisure to apply this Method to any single Language,

guage, would do a good Office to the Commonwealth of Letters, if they would employ their Studies more upon these Subjects, and manage their Enquiries by this Standard.

The Relation of the Gothic Tongues to one another, may be view'd in this Table.



Our Modern English is still the Saxon, as to the Ground of it, only more refin'd and polish'd; and the higher we go in Antiquity, we approach nearer to the Old Saxon. *Vid.* Spelm. Pref. ad Gl. who founded a Saxon Lecture in Cambridge, with a Salary, and gave it to Wheloc.

The antient Saxon Alphabet is almost lost to us: many Characters in it are wanting, that which follows is taken from Spelman, and is mingled with Roman Letters.

That Character which is call'd the Text Letter, in which many of the Oldest Printed Copies, that we have, are publish'd, especially of our Writers, as Chaucer, &c. appears to be much the same with the German and the Islandic; it seems to be borrow'd from the High-Dutch, which is generally written and printed in that Letter; and the early Use of it in printing may perhaps be one Argument, that the Invention of the Art of Printing is due to that Countrey. This is only a Conjecture, that the Text Letter is of German Original, and is submitted to Men of better Judgment and Knowledge.

In Scotland, in the Northern Counties, and in Norfolk, we meet with the greatest Number of Saxon Words, or at least akin to them, and derived from some old Dialect of the Gothic. Dr. Hicken quotes the History of Ingulph. p. 26. telling us, that King Alfred made a Grant of Norfolk to Gur-

Gurmund King of the Danes, after he, with a Multiude of his Subjects, was baptis'd, for the Residence of them. Hence it is, that Norfolk is thought by Sir Thomas Brown to abound with Gothic Words; and in the other places above-mentioned, the same Effect must be owing to a like Cause.

This puts me upon observing, what it is that occasions the greater or less Refinement of a Tongue, the greater or less Degree of Smoothness, Elegance, Clearness from antiquated Words, and the like; it is certain, that there is some place in every Nation where it is most likely, in all human reckoning, that a Language should be us'd in the utmost Purity and Perfection; with the greatest Refinement, Elegance, Smoothness, Clearness from old Words, &c. Now in Proportion to the Distance of any People from this Place, the Center of the Language, or their Want of Acquaintance and Commerce with those that live in or near it, the Language they speak in common must be more or less agreeable to the Standard: and so more or less free from obsolete Words, elegant, &c. How far this may affect the Case of Scotland, Norfolk, the North, &c. with respect to their Distance from London, or our Court, which should, methinks be the Standard of our Tongue, let the Reader determine; but here, it must be consider'd, that I speak of the general Use of a living Language only, among some Bodies of People, not of writing or speaking in any Language, whether living or dead, by this or that particular Person, who may arrive to a good Exactness in it, without the Commerce of the World, by the Help of Reading and Study, tho he would go farther Lengths, by joining both together.

In all these Cases, it must be remark'd, what the Word, Turn of a Word, or of a Sentence, is that prevails here or there, and who the Persons are that use any of them, in this or that manner; by this Clue, the Reason of the Difference in Language may be trac'd with the greatest Ease and Certainty.

For the more any People deal or converse together, apart from others of their own Countrey, who speak more politely, or of Foreigners, their Speech will be less mix'd, more antique in their way, and less polish'd; and the more they converse with others,

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others, it will be more modern, more mix'd, and I think, more elegant ; because it will afford a larger Choice of Words, and confine them to the best, which is the very Notion of Elegance.

This may seem a Digression from the Point in Hand, which is the Saxon Tongue ; but since it affects all Tongues in general, and may give Light to all, if these Rules be apply'd to any single Instance in that or any other Language, I was obliged to offer these Observations, and I have chosen to express them in a general manner, because they will equally fit all Languages, and may easily be apply'd, by my Reader, to the Saxon or English.

As for the Nature of the Saxon it self, it is less known because less studied, than some of the dead Languages ; but to do Justice to it, it must be own'd, that it is not without its Beauties and Advantages ; the former, in some Regards, equal ; the latter, in other Points, superiour to any Tongue that is in being.

We cannot judge so compleatly of it in one Particular, because we are Strangers to the living Accent, and so may be betray'd to think it flat, harsh, or unmusical, where in the true Utterance it may be entirely otherwise.

It is stor'd with Words that are proper, full, forcible, clear, and easy, and it carries a Grace in its Compounds, which the Greek only surpasses. I need not say that it is so near a-kin to our Old English, that Chaucer is almost purely Saxon ; and that which is beautiful and agreeable in Chaucer, may lend us a good Handle to judge, how far the Saxon might be so.

But the Saxons themselves are not destitute of Writers that are capable of entertaining a polite Genius. 'Tis the Judgment of Dr. Hickes, that there is an Air of the Sublime in Cædmon, the Saxon Author of a poetical Paraphrase upon Genesis, equal to that of the Greatest Masters, whether Greek or Latin.

That the Sermons and Homilies, that are left in this Tongue, and the Epistles of Ælfric, are just Patterns of the familiar and natural Style ; and that to mention no more, as this would open a wide Field, the Paraphrase of Bede, by no meaner a
Hand

Hand than King Alfred, is very much to be admir'd for the Purity, Clearness, and Ease of the Expression, and the lively painting of the History.

The Use of it is very advantageous, and in some measure necessary ; and this will appear in a Variety of Articles.

1. *It is the Basis of the English, Scottish, the Low-Dutch, and the Frisian Tongues, if the Authority of Dr. Hickes be good in this matter. As to the two former, it is most certainly the Mother-Tongue of 'em ; and it is not possible to know the English in any Perfection, or converse with the old English Writers, with any tolerable Light, Profit, or Pleasure, without some previous Skill in it. * Spelman complains of the Neglect of it, that so few among the Learned themselves understand it, or will assist in the Publication of so many Manuscripts in this Tongue, that are buried in Libraries.*

2. *It conduces to the clearing up a great Number of Historical Passages ; for during the Power of the Saxons in this Island, no History can be so authentic after that Period, as that of the Saxons, whether we consider the Church or State, in any Circumstance, as far as their Remains will inform us.*

3. *Several Inscriptions on Tombs, Grave-stones, Monuments, Coins, &c. can never be master'd, without the Aid of this Tongue : And how far History it self is indebted to those Helps, the Reader is at the first view very sensible.*

4. *The greatest part of the Names of Persons and Places in this Island, as well as of the Words, that compose the Body of our Tongue, are drawn from the Saxon.*

5. *It will contribute to bring to light a Crowd of Manuscripts, that are of great Value, in this Tongue, and are sunk in Libraries, for want of a more general Acquaintance with the Saxon.*

6. *It will particularly shew us how far the Saxon Church, in its Doctrine and Discipline, agrees with the Modern Churches.*

7. *It will tend to let us into the Laws of the Government of the Saxon Kings, and the Constitution of this Kingdom, in their Times. It will enable us to read a Multitude of very useful Authors on these and other Subjects, and shew us the Alliance and Harmony between this and the other Northern Languages.*

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8. *It will tend to inform us in the Manners, Customs, Rites, and Ceremonies, Polity, Facts in Peace and War, at Home and Abroad, Councils, Records, old Charters, Donations, &c. Forms of Instruments, Proceedings, and Versions of the Bible, that occur in the Saxon Period, &c. with a Train of other Uses, that will be of great Delight and Service to Men of Letters.*

These are each of them so many Inducements to the learning of this Tongue, and to ease the Dryness and the Toil, that is thought by some, to accompany this Sort of Study, I have drawn up the Elements of the Saxon Tongue into the narrowest Compass, and very much abridg'd, by that Means, the Labour of the Grammar. It may, by assigning one Day to two Divisions, be, without much Struggle and Difficulty, conquer'd in a Week; as it is, it attends upon those who are desirous to know that Tongue upon the easiest Terms, and to those, who are not inclin'd to that Sort of Learning, a Greater Length of Words would be unnecessary; only one Remark should be added, that the Cause, why Spelman and Selden, in many places, and even Wheloc in some, are incorrect, in the Saxon, was their Want of Grammar; and the reason why others, as Marshal, &c. were more accurate, was, their better Skill in the Grammatical Principles of this antient, useful, and venerable Language.

Here is subjoin'd a SPECIMEN of the Saxon Learning; a larger Account of Writings in that Tongue, may be seen in the Catalogue at the End of Dr. Hickes's Institutiones Anglo-Saxonicae.

F

A

*A CATALOGUE of some Valuable
Saxon Books, both Printed, and in
Manuscript.*

PRINTED.

THE *Saxon Gospels*, put out by *Fox*, the Martyrologist.

The same in *Saxon* and *Gothic*, by *Marshall*.

A *Psalter*, by *Jo. Spelman*. 1640.

Works of *Ælfric*.

Bede's Ecclef. History, by *Wheloc*. 1643.

Archaionomia, or the old *Laws of the English*, by *Lambard*, 4to. 1568. and by *Wheloc*. Fol. Some of these *Laws* are in the first *Tome* of *Sir Henry Spelman's Councils*.

Somner's Dictionary. 1659.

Several *Charters*, &c. in the *Monasticon Anglicanum*.

Life of Alfred. 1678. Fol.

Cadmon's Poetical Paraphrase upon Genesis; by *Junius*. 4to. 1655.

MANUSCRIPTS in the Bodleian Library.

Divinity, &c.

*The *Pentateuch*, &c.

Penitential Canons.

The four *Gospels*.

Several *Books of Homilies* and *Sermons*.

A *Saxon Dictionary*.

The *Pastoral of Gregory the Great*.

History and Law, &c.

A *Saxon Chronicle* from the *Birth of Christ* to the *Year 915*. and after.

Another from that *Time* to *King Stephen*.

Douglas's Translation of Virgil.

Dialogues

A Catalogue of Saxon Books. xxxv

Divinity, &c.

Dialogues of *Gregory* the Great, and *Peter* the Deacon.

Junius's Glossary of the five Northern Tongues.

A multitude of Books of Divinity, in all its Parts, *practical, casuistical, ritual, liturgical, polemical, &c.*

History and Law, &c.

Several Books of the Lives of Saints.

Canons of the Church of *England*.

Several Books of Rules for the Monastic Life in several Orders.

Observation of the Moon and of Thunder.

Several Glossaries and Dictionaries.

A very large Number of Pieces of *History, Law, Poetry, and Philosophy, &c.*

With several more of the same Sort in the publick Library in *Cambridge*, in *Trinity-College* Library, in that of *Bennet-College*, in the Royal Library, in that at *Lambeth*, in the Churches of *Rochester, Worcester, Canterbury*, in the *Cotton* Library, &c.



CHAP. I. Of the Letters.

ENGLISH-SAXON Alphabet.

Great Letters

Shape

Sound

A
B
C
D
E
F
G
H
I
K
L
M
N
O
P
R
S
T
Th
U
V
X
Y
Z

A
B
C
D
E
F
G
H
I
K
L
M
N
O
P
R
S
T
Th
U
W
X
Y
Z

Small Letters

Shape

Sound

a
b
c
d
e
f
g
h
i
k
l
m
n
o
p
r
s
t
th
u
v
x
y
z

a
b
c
d
e
f
g
h
i
k
l
m
n
o
p
r
s
t
th
u
w
x
y
z

*Cu and q
have the
same Pow-
er.*

Abre-

Abbreviations are used sometimes, ʒ or ʝ for and; þ for þæt or þat, and + for vel.

An Imperfect Tense is mark'd by one Point; a Perfect, by three, thus ∴, and often by this Character >.

A Vowel, in the End of Words, is often swallow'd up by a Consonant; but then the Vowel, included in that Consonant, or the next Vowel, is understood; as Nemr̥, cenð, &c.

Some Letters, especially Vowels and Diphthongs, are confounded, and us'd indifferently one for another.

a, æ, as ac and æc, an Oak.

æ, and ea, as æc, eac, everlasting.

æ, and œ, as æghpep, œghpæp, every where.

æ, and ý, as ælc, ýlc, every one.

e, l, and ý, as egland, ɣland, ýgland, an Island.

Hence Comparatives end in ap, ep, æp, ip, op, up, ýp.

Superlatives in art, ært, ert, irt, ort, urt, ýrt.

Participles, of the Present Tense in and, end, ænd, ind, onð, und, ýnd; of the Perfect, in að, eð, ɣð, oð, uð, ýð, according to the different Dialect of the Place, or Time.

So Consonants are us'd one for another;

b. f u. as oben, ofen, ouep, over.

c. g. as þoncep, þonger, Thoughts.

c. k. as acep, akep, a Field.

c. q. as cpið, quið, the Womb.

g and j. as g eo, jeo, formerly.

The Saxons wrote their Words variously; as

Mænigeo, a Multitude; Mænio, Mænıu, Menio, Menıu, Mænigo, Manigo, Mænego, Manıge, Menigo, Manegeo, &c. So in several other Words.

They seldom use k and q, but instead of them, c, cp, or cu.

The Saxon ɣ, in our English, is often melted into ý, i, or w; as geape, Tear; ɣagl, Sail; laga, Law; and Saxon Words, are made English, in great Numbers, by varying, adding, removing, cutting off, and transposing of

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of Letters ; for Instance, in a Noun Substantive, *neche-
bupa, Neighbour* ; in a Noun Adjective, *nacod, naked* ;
in a Verb, *cican, to chide* ; in an Adverb, *genoh, enough*.

CHAP. II.

Of the Article.

THE Saxon, like the Greek, sets an Article before Nouns, that is declin'd by Cases in both Numbers.

It is, *re, reo, þat*, the same as *hic, hac, hoc* ; this, that, or the. *re* is set before Masculines ; *reo*, to Feminines ; *þat* to Neuters ; and sometimes for an Emphasis, to Masculines and Feminines.

	Singular Number			Plur. to all.
	M.	F.	N.	
Nom.	<i>re,</i>	<i>reo,</i>	<i>þat,</i>	<i>þa,</i>
Gen.	<i>þær,</i>	<i>þære,</i>	<i>þir & þar,</i>	<i>þæra,</i>
Dat.	<i>þam,</i>	<i>þære,</i>	<i>þam,</i>	<i>þam,</i>
Acc.	<i>þone,</i>	<i>þa,</i>	<i>þat,</i>	<i>þa,</i>
Abl.	<i>þam,</i>	<i>þære,</i>	<i>þam,</i>	<i>þam,</i>

The Article is set before proper Names as well as common ; as *re Johanner*.

For *þone*, is read sometimes *þane* and *þene*.

For *þam*, is read sometimes *þan*, *þone*, *þæne* ; as *þone Lýninge, to the King*.

For *reo*, is read sometimes *rio*, and *þær* ; from which perhaps comes the Genitive *þære*, for which we find often *þepe*.

For *þa*, the Accus. of *reo*, is read sometimes *þæne*.

For *re*, the Masculine, is read *reo* ; as *reo Biscop, the Bishop*.

A Pronoun is sometimes set before the Article, for Emphasis, or Distinction ; as *heo reo Abbudyrre, the Abbess*. De

De is also set before Nouns in all Cases, in both Numbers; like our The; as þe yunu, *the Son*. And we meet with þeo for yeo; as þeo roðe ðædbote, *the true Penance*.

Ðy is often us'd for þam; as þy fopman geape, *the first Year*.

This prepositive Article has often the Force of a demonstrative and a relative Pronoun.

CHAP. III.

Of a Noun.

A Noun is Substantive or Adjective; a Substantive is simple; as hur, *a House*; or compound; as pite-hur, *the House of Punishment, or Correction*. The Saxon delights in Compounds, and is very elegant in them.

Nouns have Cases, as in *Greek* and *Latin*.

There are six Declensions of Substantives.

The *first* makes the Genitive Singular in er, the Dative in e, the Nom. Plural in ar, Genit. in a, Dat. in um; as

<i>Singul.</i>	<i>Plur.</i>
N. ymið, <i>a Smith,</i>	ymiðar, +
G. ymiðer, +	ymiða,
D. ymiðe,	ymiðum,
A. ymið,	ymiðar,
V. eala þu ymið, <i>O Smith,</i>	eala ge ymiðar,
A. ymiðe.	ymiðum.

Note, In our *English*, the Genitive Singular and Nominative Plural regularly end in *s* or *es*, from the *Saxon* +; as *Stones*, which is both Genit. Singular, and Nom. Plural.

The

The *second* makes the Nom. Sing. in *a*, the Genit. Dat. Accus. and Ablat. in *an*; the Nom. Plur. in *an*, Genit. in *a*, Dat. in *um*; as

Sing.		Plur.	
N.	ritega, a Prophet.	N.	ritegan,
G.	} —gan,	Ac.	} ritegena,
D.		G.	
A.		D.	
A.		V.	
V.	eala þu ritega.	Ab.	ritegum.

Proper in *a*, are so declin'd; as

N.	Mapia,
G.	} Mapian.
D.	
Ac.	
Ab.	
V.	eala þu Mapia.

The *third* is like the *first*, only the Nom. Accus. and Voc. Plur. end in *u*.

Sing.		Plur.	
N.	} andgic, sense.	N.	} —tu.
Ac.		Ac.	
G.	andgicet.	G.	—ta,
D.	} —te,	D.	} —tum.
Ab.		Ab.	
V.	eala þu andgic.	V.	eala ge andgicu.

u in the Plural is often changed into *o* and *a*; as *gemæpo* and *—pa* for *pu*, *Bounds*; whence our *Meres*, or *Boundaries* of *Fields*, very probably.

The *fourth* is like the *first*, only the Nom. Plur. ends like the Nom. Sing. as

Sing.		Plur.	
N.	} word, a Word.	N.	} word,
Ac.		Ac.	
V.		V.	
G.	wordet.	G.	worda,
D.	} wordet,	D.	} wordum.
Ab.		Ab.	

The

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The *fifth* is like the *first*, only the Genit. Singular ends in e, the Nom. Plural in a ; as

Sing.	
N.	} piln, a Maid.
Ac.	
V.	
G.	} pilne.
D.	
Ac.	

Plur.	
N.	} pilna.
G.	
Ac.	
V.	} pilnum.
D.	
Ab.	

The *sixth* makes the Nom. Singular in u, the Genit. in a, the Dat. Accus. Voc. and Ablat. in u, and is like the *fifth* in the Plural ; as

Sing.	
N.	} runu, a Son.
D.	
Acc.	
V.	} runa
Ab.	
G.	

Plur.	
N.	} runa.
G.	
Ac.	
V.	} runum.
D.	
Ab.	

Some are irregular ; as *fæder*, *Father* is a Monoptote in the Singular ; and in the Plural, it is of the *first* Declension.

So *gencý* is a Monoptote Plural, *i.e.* has one Ending in all Cases.

So *broþor*, and *moðor*, make in the Oblique Cases Singular, *broþor*, and *bneþer*, *moðor*, and *meder* ; *broþor* in the Plural is of the *third* Declension, and makes *broðru*, and *gebroðru*.

So *foet*, a *Foot* ; and *Man*, a *Man*, Nom. Plur. *fet*, *men*. *feg*, *cealf*, makes in the Plur. *ægru*, and *cealfu*.

Latin proper Names, in all Cases, are often chang'd in the Endings after the Saxon Manner ; *Earepe*, *Cæsar*. *Ehrist*, *Christ*, not *Ehristur*.

Latin Common Names are often read in Saxon as in Latin ; as *Kalendapum*, of the *Calends*.

The Endings of Substantives are so various, that they cannot be reduc'd to Rules: some in *dom*, or *some*; as *cýndome*, *Kingdom*: *þeop-dom*, *Service*. Some in *rice* or *ric*; as *birceop-ric*, *Bishoprick*. Some in *had* or *haðe*; as *maðð-haðe* or *mæðen-hað*, *Maidenhead*. Some in *rcýp* or *rcýpe*; as *tun-rcýpe*, *a Baillywick*. Some in *rcýo* or *rcýpe*; as *peonð-rcýpe*, *worship* or *Dignity*. Many in *a*; as *oxa*, *an Ox*. In *pedenne*, *pædenne*; as *ge-ferp-pedenne*, *Society*. Many in *ange*, *inȝe*, *onȝe*, *unȝ*; as *leayunge*, *Lyfing* or *Leeving*: *onrting*, *Right of Entertainment*, or *Tribute*.

Some Feminines in *ner*, *nerre*, or *nýrre*. Some Words in *þ* or *þe*: in *ep* or *epe*; this *ep* is thought to be a bridg'd from *pep*, *a Man*. Hence the *Scots*, who often imitate the *Saxons*, call a Lawyer, a *Law-wer*: Let the Critiques decide this. Some in *ling*—Patronymicks in *inȝ*; as *Elerinȝ*, *the Son of Elifa*.

Saxon Masculines form their *Feminines* in *ertpe*, *ýrtpe*, *irtpe*; as *rýngerertpe*, *a Woman-Singer*.

Participles of the Present Tense, put absolutely, have the Signification of Substantives; as *Demende*, *a Judge*.

The Genders of Nouns are shewn by Articles, Adjectives, Participles, and Pronouns, and must be consulted in a Dictionary; only *Sunna*, or *Sunne*, *the Sun*, is Feminine, and *Mona*, *the Moon*, is Masculine.

'Tis easy to observe, on this Head, that our Endings in *dom*, *rick*, *head*, *hood*, *shire*, *ship*, *ness*, *th*, *the*, *er*, and *ling*, come from the *Saxon*; only some Words so ending are Compounds.

CHAP. IV.

Of Adjectives.

AN Adjective is either simple; as æfen, *even*, or compound; as æfen-rædelic, *consubstantial*. All Adjectives are thus declin'd.

Singular			Plur.		
Masc. and Neut	N. God	Fem.	All Gen.	God	
	G. Godes			Gode	
	D. Godum			Gode	
	Ac. Gode, God			Gode	
	V. Goda			Gode, -an	
	Ab. Godum			Gode	

Here note, the Accus. Sing. Mascul. is form'd of the Nominative, by adding ne. The Gen. Dat. and Ablat. Fem. Sing. end in pe. The Dat. and Abl. Singul. and Plur. Masc. and Neut. in um. The Gen. Plur. in pa.

Note again, That Adjectives, Pronouns, and Participles of every Gender, end often in a prosthetical, or change their last Vowel into a, and then they are declin'd like Substantives of the *second* Declension in a; as Godcunda, *divine*, of Godcunde, ylca, the same, except the Genit. Plural, which always ends in pa.

This holds chiefly in Adjectives us'd demonstratively, emphatically, or in the Vocative Case.

National Adjectives end in ȝc, whence ours in ish; as Judeȝc, *Jewish*.

Many are form'd of Substantives, by adding the Negative or privative lear, or leare; as pecce-lear, *careless*. Hence our Words in *-less*.

Adjectives us'd in denominating, end in l'c, or l'ce; as peplic, *manly*. Hence our Words often in *-like*, or *-ly*. Material Adjectives end in en; as ȝtanen, *Stones*.

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Many end in ȝ; as ðneopȝ, *drery*; this with us is turn'd into y.

Many in rum; as langrum, *very long*. Hence our Words in *-som*.

Comparatives end in ep, epe, ap, æpe, ip, op, up, yp, and emphatically in epa, apa, &c.

Superlatives in aȝt, aȝte, æȝt, eȝt, iȝt, oȝt, uȝt, yȝt, and emphatically in aȝta, æȝta, &c. as rihtȝre, *just*; rihtȝrepe, *juster*; rihtȝraȝt, *justest*, &c.

færȝ, join'd to a Substantive encreases the Sense; as pulðop-færȝ, *very glorious*.

CHAP. V.

Of Pronouns.

A Pronoun *Primitive*, of the *First Person*, is thus declin'd:

<i>Singul.</i>	<i>Plural.</i>	<i>Dual. Numb.</i>
N. Ic, I	pe	piȝ, <i>we two</i>
G. min	upe	uncen
D. me	ur, uric, urich, urih	unc, unge, uncpum
Ac. me, mec	ur	piȝ
A. me	ur, &c. <i>as Dativ.</i>	unc, unge, uncpum.

Pronouns *Possessive*, of the *First Person*, are declin'd thus:

<i>Singul. Masc. Neut.</i>	<i>Femin.</i>	<i>Plural all Genders</i>
N. Min, <i>my</i> , or <i>mine</i>	mine	mine
G. mineȝ	minpe	minpa
D. minum	minpe	minum
Ac. minne, min	mine	mine
V. min	mine	mine
Ab. minum	minpe	minum.

Singul.

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<i>Singul. Masc. Neut.</i>	<i>Fem.</i>	<i>Plur.</i>
N. Upe, our	upe	upe
G. upeſ	nppe	uppa
D. upum	uppe	upum
Ac. upne	upe	upe
V. upe	upe	upe
Ab. upum.	uppe.	upum.

For upe is read, upeſ, urpeſ; for upum, urpum; for upeſ, urpeſ, urpum; for upne, urpe.

Unceſ, ours; ſpeaking of Two.

<i>Singul. Masc. Neut.</i>	<i>Fem. Singul.</i>
N. } Unceſ	N. } uncepe
V. } unceſ	V. } uncepe
G. unceſ, for uncepeſ	G. uncepper
D. } —um	D. } —cepe.
Ab. } —um	Ab. } —cepe.
Acc. —cepe.	

A Pronoun Primitive, of the Second Perſon.

<i>Sing.</i>	<i>Plur.</i>	<i>Dual.</i>
N. } Du	N. } Ge	N. Gyt, incit
V. } Du	V. } Ge	G. inceſ
G. þin	G. eoſeſ	D. } incpum, inc
D. } þe	D. } eoſe	Ac. } inc.
Ab. } þe	Ac. } eoſe.	V. } inc.
Ac. þe, þec.	Abl. } eoſe.	

For eoſe is read geoeſ; and Geſ is read in the *Dat. Plur.*

Pronouns *Poſſeſſive*, of the Second Perſon, þin, þine, thy or thine, are declin'd like min, mine.

Eoſeſ, yours, (veſter.)

<i>Sing. Maſc. N.</i>	<i>Sing. Femin.</i>	<i>Plur.</i>
N. Eoſeſ	N. } eoſeſe, eoſſe	N. } eoſeſe
G. —eſ	Ac. } eoſeſe, eoſſe	Ac. } eoſeſe
D. —um	G. —peppa	G. —peppa
Ac. —ne, &c.	D. —peppe, &c.	D. —ppum.

Inceſ, yours; ſpeaking of Two, like unceſ.

Pronoun

Pronoun *Primitive*, of the *Third Person*. he. *Masc.*

<i>Sing.</i>		<i>Plur.</i>	
N.	he	N. }	hi, hȳ, hio, heo, heom
G.	hȳr	Ac. }	
D. }	him	G.	hīpa, hīopa
Ab. }		D. }	him, heom; Hence hem, in our
Ac.	hine	Ab. }	Old English Writers, for them.

hi-heom, *they, themselves.*

heo, *she, is Feminine; or this.*

<i>Sing.</i>		<i>Plur.</i>	
N.	heo	N. }	hi
G.		Ac. }	
D. }	hīpe	G.	heopa, hīpa
Ab. }		D. }	him.
Ac.	hi	Ab. }	

For hi is read hīȝ.
From hīpa comes the old Word Her for their, us'd in the ancient Writers: and from hīpe, our English Her.

The Pronoun *Primitive* of the *Third Person*, has no *Possessive* that is declinable; but the Sense of the *Possessive* is always express'd by the Genitive Cases of the *Primitive* in both Genders and Numbers, viz. by hīp, hīpa, hīpe, heopa, which are used reciprocally. Yet this reciprocal Sense is often express'd by rin, rine, *His*, which is like the *French* Sien.

The Article *re* is us'd for a Pronoun of the *Third Person*.

The Pronoun, Ðȳr, þeor, þat, *Hic, hæc, hoc.*

<i>Sing. Masc.</i>		<i>Sing. Femin.</i>		<i>Plural.</i>	
N.	Ðȳr	N.	þeor	N. }	þar
G.	þerer	G. }	þirrepe	Ac. }	
D. }	þirum	Ab. }		G.	þirrepa
Ab. }		D.	þirre	D. }	þirum
Ac.	þirne	Ac.	þær, þir	Ab. }	

<i>Singul.</i>	
N. }	Ðat, hoc
Ac. }	
G.	þir, þat
D. }	þam
Ab. }	

<i>Plural.</i>	
N. }	þa
Ac. }	
Gen.	þæpa
D. }	þam.
Ab. }	

For

For Ðiſ we meet with þeſ, which ſignifies *iſte* as well as *hic*, and þeoþ the Feminine of it : For þiſſeþe is ſound þiſſe ; and for þiſſeþa, þiſſa ; for þaƿ, þæƿ ; for þiſ, þaƿa, þaſ, þæſ ; and for þyrum, þyron. Ðaƿ or þaƿ ſignifies *that*, as well as *this* ; and þiſ, þeoſ, þaƿ, emphatically ſignifies the ſame with *iſtic*, *iſtac*, *iſtoc*, *this*. re, reo, raƿ, are *Demonſtratives*, like þiſ, þeoſ, þaƿ.

The Prepoſition *on*, is ſometimes ſet before the Ablative þæþe ; as Ðæpon, *in it*, or *that*. Yet þænon, is not uſ'd for *on þæne*, nor þamon for *on þam*.

hýt or hit (whence our *It*) is a Pronoun of the Neuter Gender, ſignifying *That* ; as hýt iſ, *that is*.

The *Relative* Pronoun, hþilc, hþilce, *who* or *which*, is thus declin'd.

Sing. M. N.		Sing. F.		Plur. all Gend.	
N.	hþilc	N.	hþilce	N.	hþilce
G.	hþiceſ	Ac.	hþilce	Ac.	hþilce
D.	hþilcum	G.	hþilcne	G.	hþilcne
Ab.	hþilcum	D.	hþilcne	D.	hþilcum
Ac.	hþilcne.	Ab.	hþilcum	Ab.	hþilcum.

hþilc alſo ſignifies, *who? ſuch as, any one* ; and Spa hþilc Spa, *whoſoever*. Of hþilc, ſtriking out *l* is the Engliſh *which*, in the old Writers *whilc*.

re, reo, þaƿ, has the Nature of a *Relative* ; as re þæſ, *who was* ; oþeþ Ðæne, *upon whom*.

Se þe, *he that* ; roþþam þe, *becauſe, ſince that*.

Ðe alſo ſignifies *who*, if ſet after other Pronouns, as þu, þe, *thou, who*. So ge þe, *you who*. ælc þe, *every one who* ; and for re þe, we meet with þe þe.

Sýlſ, the ſame, *ſelf, himſelf, it ſelf* &c.

Sing. M. N.		Plur.		Sing. F.		Plur.	
N.	Sýlſ	N.	rýlſe	N.	rýlſe	N.	rýlſe
G.	rýlſeſ	Ac.	rýlſe	Ac.	rýlſe	G.	rýlſeþa
D.	rýlſum	G.	rýlſeþa	G.	rýlſeþe	D.	rýlſum
Ab.	rýlſum	D.	rýlſum	D.	rýlſeþe	Ab.	rýlſum
Ac.	rýlſe.	Ab.	rýlſum	Ab.	rýlſeþe		

Sýlſ, and Sýlſe, are compounded with other Pronouns ; as rýlſ, *I my ſelf*, &c. and Nouns ; as Petþuſ-rýlſe, *Peter himſelf*.

ȳlc, and emphatically ȳlca, have the same Sense with ȳlȳ, and are thus declin'd.

Sing. M. N.		Sing. F.	Plur.
N.	ȳlc	N.	ȳlce
G.	ȳlceȳ	G.	} ȳlce
D.	} ȳlcum	D.	
Ab.		Ab.	G. ȳlcpa
Ac.	ȳlcne.	Ac.	ȳlce.
			D. } ȳlcum
			Ab. }

Sing.		Plur.	
N.	ȳlca	N.	} ȳlcan } re ȳlca, he himself, &c.
G.	} ȳlcan	D.	
D.		Ac.	
Ac.		Ab.	
Ab.		G.	
			ȳlcpa.

Spilc is declin'd as hȳlc, *such, as*. ȳȳlȳc, also signifies *such*. ȳȳllȳc, and ȳȳlc; ȳȳllȳce and ȳȳlce, are declin'd like hȳlc, and hȳlce.

hȳa, *who, which*, is thus declin'd :

Singul.		
N.	hpa	{ hpaet, <i>what? something, a little, any.</i> Gehpa, <i>m</i> ; Gehpilce, <i>f</i> ; Gehpilc, <i>n.</i> every one. Spahpa, <i>m</i> ; rpa hpilce, <i>f</i> ; rpa hpilc, <i>n.</i> whoever.
G.	hpær	
D.	} hpam	
Ab.		
Ac.	hpæne, hpone.	

ænȳȳ, *any*.

Sing. M. N.		Sing. F.	Plur.
N.	ænȳȳ	N.	} ænȳȳe
G.	ænȳȳeȳ	Ac.	
D.	} ænȳȳum	G.	} ænȳȳpa
Ab.		D.	
Ac.	ænȳȳne.	Ab.	ænȳȳum.

For ænȳȳ, is read ænȳ; from ne, and ænȳȳ, is nænȳȳ, *none*.

Ænȳȳilc, ænȳȳȳȳȳ, *each, single, singular*, is declin'd the same way.

Sum,

Sum, some, a certain Person, or about.

Sing. Mas. Neut.	Sing. Fem.	Plural.
N. rum	N. } rume	N. } rume
G. rumer	Ac. } rume	Ac. } rume
D. } rumum	G. } rumpe	G. rumpa
Ab. } rumum	D. } rumpe	D. } rumum.
Ac. rumne.	Ab. }	Ab. }

Man is set for some, &c. often. Some, or a little, is express'd often by hƿæthugu, hƿæthpugu, hƿæthpega, hƿæthpīgu, æthpæg, æthpega, —gu.

An, One.

Sing. M.N.	Plur.	
N. An, æn	N. } ane	So nan, noan, none.
G. aner	Ac. } ane	
D. } anum	G. } anpe.	From an comes ana, a- ner, anum, alone.
Ab. } anum	D. } anpe.	
Ac. anne.	Ab. }	

Agen, —e, his own, or own.

Sing.	Plur.
N. Agen	N. } agene
G. agener	Ac. } agene
D. } agenum	G. } agenpe.
Ab. } agenum	D. } agenpe.
Ac. agenne.	Ab. }

Eall, Ealle, all, whole. Whence all, and allie, eallie, Catholic.

Sing. M.N.	Sing. F.	Plur.
N. Eall	N. } ealle	N. } ealle
G. ealler	Ac. } ealle	Ac. } ealle
D. } eallum	G. } eallpe	G. ealpa
Ab. } eallum	D. } eallpe	D. } eallum.
Ac. ealne.	Ab. }	Ab. }

Eall, æll, all, in Composition denotes Excellence, Perfection, Fulness.

Ælc, ælce, all, every; like ylc.

H

Aphr,

50 *The SAXON Grammar.*

Aph̄t, Apuht, ph̄t, puht, aht, uht, *something, ought.*
 Nap̄ht, nop̄ht, naht, næniȝ puht, *nothing, nought.*

All other Words reducible to this Head of Pronouns,
 are declin'd according to the above-mention'd Examples.

CHAP. VI.

Of Nouns of Number.

Cardinal Numbers.

AN. 1.
 Tpeȝen; tpa, 2.
 Ðpy, þpeo, 3.
 Feoƿer, 4.
 Fīf, 5, &c.

All Numerals, from 4 to
 100, are of all Genders.

Ordinal Numbers.

Se fopma, 1st
 Se oþer, 2^d
 Se þriðða, 3^d, &c.

Add to these :

Ba, beȝen, batpa, batpa,
 butu, butpu, both,

Gen. Beȝpa. D. bam. Ac. as Nom. Ab. as Dat. an-
 reald, *simple.* tȝreald, *twofold, &c.* hu micel, *how much?*
 ȝpa micel, *so much;* hu ȝela, *how many?* ȝpa ȝela, *so*
many.

The Word healȝe, *half,* before or after a Number,
 shews that Half must be taken away from it; as þpeo
 healȝ, *three and an half.*

CHAP. VII.

Of a Verb.

Beon, *to be.*

	<i>Sing. Numb.</i>	<i>Plur. Of all Persons.</i>
<i>Indic. pres.</i>	eom, eam, eam eap̄t eap̄t, iȝ.	rȝnd, rȝnt, rȝndon, rȝn. <i>Imperf.</i>

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	Sing. Numb.	Plur. Of all Persons.
Imperfect	} pær	} pæron, pærum.
Perfect		
Pluperf.		
all the same		

For pær, and pæron, we meet, pæapð, pūpðe, pūpðon, of pōpþan, to be made or done.

pær seems to be deriv'd from pæran, to be.

	Singul.	Plur. Of all Persons.
Fut. Indic.	Beo bȳr bȳð, pȳpð	} beoð.

Imperative.

rī	þu	}	beon	pe
rīg	þu	}	beon	ge
rī	he		beon	hi.

For rī þu we read pær þu, pær. For rī he, riende he. For beon ge, pære ge, and beo ge. For beon hi, rȳn hi, and rien, and rion.

Potential.

	Sing.	Plur.
Present	beo bȳr bȳð, pȳpðe	beoð beoð beoð, 'and pēopþan.

For bȳð we read beo. For beoð, rȳnð, and beon.

	Sing.	Plur. Of all Persons.
Imperfect	} pære	} pæron.
Perfect		
Pluperfect		

Infinitive.

Beon, to be. To beonne, of, in being, to be; or about to be; or topeapð, about to be; from pōpþan, gepōpþan, pēopþian, gepeopþian, is the Participle passive pōpðen, gepōpðen, made, become, done.

CHAP. VIII.

Of the Verb Active Regular.

A Verb *Active* is Personal or Impersonal; personal is regular or irregular.

A PARADIGM of a Verb Active Regular, is

L U F I A N, *To love.*

	<i>Sing.</i>	<i>Plur.</i>
<i>Pres.</i>	Ic lufige þu lufarƿ, eƿ * he lufað, eð, ð	pe ge hi
		lufað.

When the *Infinitive* ends in -an pure, the Persons Plural end in -að; if it ends in -eon, then they are form'd in eoð: If a Consonant goes before -an, they end in eað. Ʒ before -an in forming the Tenses, for the most part is melted into *h*; as *pæƷan*, *to weigh*, *pæhð*.

<i>Imperf.</i>	{ Lufode, eðe —oderƿ —ode	} lufodon.
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Verbs having *f, l, m, n, p, r, ƿ*, before the Ending of the Infinitive, often contract their Perfect Tenses; as *aðƿæƿan*, *aðƿæfe*, *Ʒerƿnƿnan*, *Ʒerƿnƿnðe*. Participles of the Present Tense are contracted in the same manner.

The *Perfect* and *Pluperfect* are declin'd as the *Imperfect*; for they are form'd by the Participle of the Present Tense, and *hæbbe*, and *hæfoð*; of which the former is the Present Indicative; the latter, the Perfect of the auxiliary Verb *hæbban*, *to have*; and are thus declin'd.

* On this the Contraction, *loved*, is founded.

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Sing.	Plur.
hæbbe	}
—berc	
—bað	
	hæbbað.

For hæbbe we meet with haþa, haue; for hæbberc, haþarc, hauerc; for hæbbað, haþað, haueð; for hæbbað, *Plural*, haþan, and hauen. Hence our *have*.

hæfod	}
—erc	
—od	
	hæfodon, or hearodon.

The Future is form'd as the Present; It is form'd also by rceal, (whence our *shall*) which is the Present Indicative, SLEOLDAN, *to owe*.

rceal	}
—lc	
—al	
	rceolon, -un, -an; or rchullen.

It is form'd also by ʒille, the Present Indicative of the Verb ʒillan, *to will*.

Imperative.

luþa þu	luþion þe
luþige he	luþige ge
	luþion hi.

There are many *Irregulars* of the 2d Person, that end in a Consonant; as tæc, *teach*: and in e; as biðe, *pray*; þrean makes þheah.

Optative Present.

Sing.	Plur.
ic	pe
eala ʒif þu nu } luþige	eala ʒif ge nu } luþion, an-
he	hi

<i>Imperf.</i>	}	ic	}	luþode	}	
<i>Perf.</i>		eala ʒif þu nu		—erc		luþodon.
<i>Pluperf.</i>		he		—ode.		

Future eala þat ic luþige ʒyt, &c.

Subjunctive

CHAP. VIII.

Of the Verb Active Regular.

A Verb *Active* is Personal or Impersonal; personal is regular or irregular.

A PARADIGM of a Verb *Active Regular*, is

L U F I A N, *To love.*

	Sing.	Plur.
Pres.	Ic lufige þu lufarƿ, eƿ * he lufað, eð, ð	pe ge hi } lufiað.

When the *Infinitive* ends in -an pure, the Persons Plural end in -iað; if it ends in -eon, then they are form'd in eoð: If a Consonant goes before -an, they end in eað. ƿ before -an in forming the Tenses, for the most part is melted into *h*; as ƿæƿan, *to weigh*, ƿæhð.

Imperf.	{ Lufode, eðe —oderƿ —ode	} lufodon.
---------	---------------------------------	------------

Verbs having ƿ, l, m, n, þ, ƿ, ƿ, before the Ending of the Infinitive, often contract their Perfect Tenses; as aðƿæƿan, aðƿæðe, ƿerƿnƿnan, ƿerƿnƿnðe. Participles of the Present Tense are contracted in the same manner.

The *Perfect* and *Pluperfect* are declin'd as the *Imperfect*; for they are form'd by the Participle of the Present Tense, and hæbbe, and hæfoð; of which the former is the Present Indicative; the latter, the Perfect of the auxiliary Verb hæbban, *to have*; and are thus declin'd.

* On this the Contraction, loved, is founded.

The SAXON Grammar. 53

Sing.	Plur.
hæbbe	}
—bert	
—bað	

hæbbað.

For hæbbe we meet with haƿa, haue; for hæbbert, haƿart, haueƿt; for hæbbað, haƿað, haueð; for hæbbað, *Plural*, haƿan, and hauen. Hence our *have*.

hæƿoð	}
—ert	
—oð	

hæƿoðon, or hearðon.

The Future is form'd as the Present; It is form'd also by ƿceal, (whence our *shall*) which is the Present Indicative, *SCÉOLDAN*, to owe.

ƿceal	}
—lƿ	
—al	

ƿceolon, -un, -an; or ƿchullen.

It is form'd also by ƿille, the Present Indicative of the Verb ƿillan, to will.

Imperative.

luƿa þu	luƿion þe
luƿige he	luƿige ge
	luƿion hi.

There are many *Irregulars* of the 2d Person, that end in a Consonant; as tæc, *teach*: and in e; as biðe, *pray*; þrean makes þheah.

Optative Present.

Sing.	Plur.
eala ƿif þu nu ic } luƿige	eala ƿif ge nu pe } luƿion, an
he	hi

Imperf. } eala ƿif þu nu ic } luƿoðe	
Perf. }	
Pluperf. }	
he	luƿoðon.
—ert	
—oðe.	

Future eala þat ic luƿige ƿyt, &c.

Subjunctive.

Subjunctive Present.

	Sing.	Plur.
þonne	$\begin{cases} \text{ic} \\ \text{þu} \\ \text{he} \end{cases} \text{ nu } \begin{cases} \text{lufige} \\ \text{lufar} \\ \text{—að.} \end{cases}$	$\begin{cases} \text{pe} \\ \text{ge} \\ \text{hi} \end{cases} \text{ nu } \text{lufiað}$
Imp. &c.	$\begin{cases} \text{þonne} \\ \text{or} \\ \text{þa þa} \end{cases} \begin{cases} \text{ic} \\ \text{þu} \\ \text{he} \end{cases} \begin{cases} \text{lufode} \\ \text{—} \\ \text{—de} \end{cases}$	lufodon.
Future.	þonne ic lufige gýt, &c.	

Potential.

This is form'd by **MÆ**, **MHT**, **FOLD**, **NOLD**, **SCEOLD**, whence our *may*, *might*; *would*, *should*; and by *mought*, **MOT**, which the Rusticks in the Western Parts of *England* still use.

MÆ is the Present, and **MHT**, the Imperfect Indic. of **MAGAN**, *to be able*.

mæg	
—ert	magon, un, an.
mæg	
mht	
—ert	mhton
mht	

Fold is the Imp. Indic. of **FILLAN**, *to will*.

pold	
—ert	poldon
pold	

Nold is made by a Crasis of **ne** and **pold**, and is declin'd like it.

Sceolde, is the Imperfect of **Sceolban**;

Sceold	
—ert	rceoldon
rceold	

Mot, *I may*, or *he may*; thus,

Mot	
—ert	moton
mod	

But

But tho' the Potential is express'd often by these auxiliaries with an Infinitive, yet it is express'd often by a Perfect of its own; as þat hi comon, *that they might come.*

Mæg and mot form the Present Potential, and mihc and sceolb the Perfect; and the Future is made by adding gyt to the Present; as ic mæg gyt lufian, *I may love hereafter.*

Infinitive.

There are two Infinitives,

1. Lufian, lufigean, *to love.*
2. To lufienne, to lufigenne, *to love, to be loved; of, in loving, about to love.*

The 1st ends sometimes in eon, or eonne; as beon, beonne.

Gerunds in dum in Latin, and Participles in dus, are render'd also by Morc, *I ought*, and an Infinitive.

Morc

—erc

morton

morc

This sometimes signifies *might.*

The Participle of the Future in rus, in Latin, is express'd also by sceal, or wille, and the Infinitive of the principal Verb; as ic sceal, ic wille lufian, *I shall or will love.* Also by the Verbs of Motion, scan, and gan; as ic gan, or sære huntian, *I shall hunt.* So the Future of the Latin Infinitive, and the first Supine, are render'd in the same manner; as pilc þu gan leopman, *will you go to teach.*

The Perfect and Pluperfect of the Infinitive Latin are render'd by þat, and the Present Indicative; as þat þu lufost ðerc, *that thou lovedst.*

The Participle of the Present Tense lufigende, *loving*, is made a Substantive, by taking away the final e, and sometimes has the Force of a Gerund in do; as pæðende ic tæce, *by reading I teach.*

From this Participle, and the Verb eom, are form'd the Tenses of Verbs, especially Verbs of Motion; as he par fyligende, *he follow'd.*

Also by this Participle, and the Infinitive of beon, is express'd the Participle Future in rus; as hine hæbbende beon, *that he was to have.*

Those

Those initial Augments, or Prepositions, which they call inseparable, a, be, for, ge, to, are set before Verbs, Verbals, and Participles; wherefore it often happens, that simple Words, which do not occur by themselves, do occur compounded with these Augments; as Genýþeþian.

CHAP. IX.

Of the Verb Passive.

THE *Verb Passive* is form'd by the Verb Substantive of the Participle of the Present Tense, which differs little from the Perfect Tense, Indicative, of the Active Voice, except that, for the sake of Distinction, the Augment ge is commonly set before it. So from lufode, *I loved*, is made gelufod, eð, uð, *loved*. Except the Participles perfect of irregular Verbs, of which a great part ends in an or en; as gebunden, *bound*. Others keep the Endings of the Present Tense; as beot, gebeot, *beaten*, &c.

There is no occasion for a Paradigm of the Verb Passive, because it is made entirely by putting the Participle Perfect to all the Moods and Tenses of the Verb beon; as ic eom gelufod, *I am loved*, &c.

CHAP. X.

Of the Verb Impersonal.

THIS is express'd, *first*, by Man, a Man; *secondly*, by hī, *they*; *thirdly*, by hýt, *it* or *that*, and a Verb Substantive; or *fourthly*, absolutely by a Verb of the 3d Person.

1. As, man hpýmðe, *they cry*; he cries; or, a Cry was made. So the old French, *hom court*, and the modern *on court*, they run. Some think this *on* is from the Italian *uno*; hence our *one*; as *one told me*, &c.

2. Ne hi ne ælað, *they do not light up.*
3. hȳt yunroðe, *it thunder'd; hȳt ƿær ceald, it was cold.*
4. Gecƿeðen ƿær, *it was said.*

CHAP. XI.

Of Verbs Irregular.

1. **G**Angan, or ƿan, *to go.* Perf. eode, or ƿeode. Hence the Compounds in-eode, *he went in, &c.*
2. Gebindan, *to bind,* and the like; as ƿerringan, *to scourge;* aƿindan, *to weave;* biƿindan, *to involve, or wrap up;* findan, *to find:* make the Perfect in and, and the Participle Passive in unden.
Tæcan, *to teach.* Perf. tæhte. Imper. tæc.
Teon, *to lead.* Perf. tuge. Imp. teoh, teo (whence the Sea-term, *tow*) Compounds are like it.
Geſean, *to see.* Perf. ƿerap. ƿerepen, *Sight.*
Belgan, ƿebelgan, *to be angry.* Perf. bealh, ƿebealh.
Sapan, *to sow.* Perf. ƿep. Particip. ƿapen.
Sƿeƿian, Perf. ƿƿop.
hnigan, Perf. hnah, hnag, *to bend himself.*
Stigan, Pref. ſtih. Perf. ſtah. So the Compounds.
Brucan, *to do an Office.* Perf. breac.
Forƿƿpcean, forƿƿpcan, *to destroy.* Part. forƿƿphte.
Beatan, *to beat.* Perf. beot.
hlion, *to laugh.* Perf. hloh.
Beongan, *to beware.* Perf. beoph.
Abugan, *to bend.* Perf. abeah.
Bugan, bugean, bigean. Perf. beah, or bigðe.
Gebugan. Perf. gebugðe. Part. gebeƿð, gebeƿgeð.
Aðpeogan, *to suffer.* Perf. aƿpugon.
Aƿacean, *to awake.* Perf. aƿeahte.
Standan, *to stand.* Perf. ſtoð. So the Compounds.
Fengan, *to take.* Perf. feng.
Gerlaƿan, *to strike,* ƿerloh.

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Ofepppean, *to cover* ; Perf. Pref. ofepppoh.

Spipan, *to vomit* ; Perf. ppap.

Grindan, Perf. grando. Plu. grundo, &c.

These, with the rest of the Irregular Verbs, may be found in the Saxon Dictionary.

ADVERBS and CONJUNCTIONS of all kinds may be found likewise in the Dictionary ; only observe that a Negation is express'd by two Negatives ; as Ne om ic na Grist, *I am not the Christ*. Hence Chaucer, *I ne said none ill* ; and observe, that Ne, by removing the c, makes up one Word, with Nouns and Verbs ; as næwigum, for ne anigum. So Chaucer, *I not what Men him call* ; from ne pat, *I know not, or wot not*.

CHAP. XII.

Of Prepositions.

Prepositions are either in *Construction*, or *Composition*.

1. In Construction.

These Prepositions govern an Accusative :

Togeanes, *against*, &c. Teh, *against*, and Emb, or ymb. Beropan. Ƴþæftan. Ðuph. On. Ofeþ. Ongean. nean. neh. for nean. buton. butan. oð. Gemang. betpux, -eox, -ox, -ix, -yh. utan. gen. geond. begeondan. Ƴðgeondan. Ƴð. andlong. andlang. onlong.

These an Ablative or Dative.

Be. To. Til. Mid. Gemang. under. of. on. an. ætforan. toforan. onforan. (*Note that to is often put between foran and the Case ; as foran to middum.*) betpux. fra. fram. æt. bæftan. for. beropan. binnon. binnan. butan. buton. Innan. bufan. bufon, uppan, up. uppe. ofeþ.

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oƿen. æfter. ær. oð. unƿen. ƿto ƿið. beheonan
gehenð. toƿeanð. betƿeonan, —ýnan.

Note. Some of these govern an *Accusative*, *Dative*,
or *Ablative*.

Prepositions put by themselves are turn'd into Ad-
verbs, and sometimes set after the Nouns which they
govern; as ic stænðe on þæt healde. ƿ þu ongean, *I*
stand on this side, you on the contrary.

2. In Composition:

Some are compounded with Nouns and Verbs, some
not. Those which are compounded, are; emb, or
ymb, þurh, ongean, oð, betƿux, agen, geonð, ƿið,
to, be, mid, under, of, toƿoran, fram, æt, for, up-
pe, oƿen, æfter, ær. The compound Sense of each is
much the same with the simple, and both may be found
with ease in the Dictionary.

The Adverb samod, together, in composition, has
the Sense of mid.

Some Prepositions are always found in Composition;
as eð, *again*; em, by Apocope for embe, and that for
eƿen, or eƿn, *even*; emne, emne, the same; un, which
has a privative Sense; on, the same, or us'd in deny-
ing; oð, *from*; miƿ, signifying *want* or *unlikeness*; forðe,
before, æ, a privative Preposition.

Other Words compounded have the Nature of Pre-
positions; as eƿen, eƿt, ƿiðer, and.

INTERJECTIONS may all be found in the Dic-
tionary.

Some Rules of SYNTAX.

I. **T**HE Ablative is often put absolute; as *gebiedum cneopum*, with bended Knees, or Knees being bent.

II Verbs put *acquisitively*, with *to* or *for* after them, govern a Dative; as *gif him biððe*, if he requires to himself.

III. Verbs of commanding, obeying, following, giving, ministering, restoring, serving, reproving, forbidding, favouring, shewing, answering, lending, believing, judging, giving Thanks, and ruling, govern a Dative; as, *he bebeað þam unclānan gaste*, he commanded the unclean Spirit.

IV. Some Verbs govern two Accusatives; as *7 gedo hine rihtes pȳpðe*, and let him do right to him.

V. A reciprocal way of speaking is frequent; as *þat hig hig gebæðun*, that they might pray. So the French Reciprocals, *il se trompe*, he is deceiv'd, or deceives himself: and ours; *I repent my self*.

VI. The Verb *ðolian*, to suffer, governs a Genitive; as *þolige his hyðer*, let him suffer in his Body, or have corporal Punishment. But this, and the like, is by an Ellipsis of the Accusative, *æppȳðolan*, Loss or Penalty.

VII. The Verb *helpan*, to help, governs a Genitive; Verbs of asking or desiring, a Genitive of the Thing. *Onbitan*, to taste, a Genitive. *gemiltȳan*, to pity, a Genitive or Dative: So *Tȳþgean*, to grant.

VIII. *ſc-þȳnan*, to touch, has a Genitive, or an Accusative; so *cepan*, to take care; *æðracan*, to deny.

Note, Where a Verb governs any Case but an Accusative or a Nominative, it is commonly by an Ellipsis of some Word understood; otherwise all Verbs govern an Accus. or Nominat.

IX. In-

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IX. *Infinitives* have an *Accusative* before 'em ; as me habban, *that I have*.

X. *Verbs compounded* govern the Cases of their Prepositions ; as eallum wiðcrædon. *they contradicted all things*.

XI. A *Substantive* is often put between two *Adjectives* that agree with it in Case, Gender, and Number ; as na lær eorðlice frætcrædonyrre, and gepitenðre, *not in earthly and frail Ornaments*.

XII. Those *Phrases*, in which a *Preposition* is drawn back by a *Noun* or *Pronoun*, that it ought to be set before, in the Order of Construction, are often join'd to a Verb in the End of a Sentence ; as oðen ealle þa rife ðe o he on rife, *for oðen ealle þa rife on ðe he rife, thro' all the Diocese, in which he enjoins Penance*.

Additional Remarks.

1. Some *Substantives* are of the *Doubtful Gender*.
2. All *Adjectives* are not *Materials*, which end in en ; as miðlen, *the Middle*.
3. God, mycel, lytel, are compar'd irregularly.
God, betere, bette, and relost.
Micel, mane, mæte.
Lytel, lætte, læte.
Add to these, eadlic, eadpe, eadert ; yet the *Adverb* is regularly compar'd ; as eadlice, eadlicor, eadlicost.
4. *Adjectives* ending in e, in the *Masculine*, keep e in the *Feminine* and *Neuter*, and are of the *Common* of Three ; as þer, þeor, þir, þire, hic, hac, and hoc sapiens. So relice, happy.
5. Getpinne, two, may be put among the *Numerals*.

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